

SERMONS

WHEREIN

Those Eight Characters of the Blessed
Commonly Called the

Beatitudes,

Are Opened & Applied

IN

Fifteen Discourses.

To which is added,

A SERMON concerning Assurance of the

Love of Christ.

By Increase Mather D. D.

Luke xi. 28. --- *Blessed are they that hear the
Word of GOD and keep it.*

Joh. vii. 46. --- *Never man spake like this Man.*

*O præclarum illum diem, cum ad Animarum
Concilium Cætumque Proficiscar.*

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Sold at his Shop. 1718.

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W H A T E R

Those Eight Chapters of the Bible
commonly called the

Beatitudes

Are Opened & Applied
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Fifteen Discourses

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A Sermon on the Assurance of the

Love of Christ



By the Rev. W. D. D.

Two volumes in one, bound in red leather, with gold tooling. Price 10s. 6d. per volume. Sold at the Stationers' Hall, London.

Of which the first volume contains the first five discourses, and the second volume contains the remaining ten discourses, with the sermon on the assurance of the love of Christ.

By the Rev. W. D. D.
for the Stationers' Hall, London.
Sold at the Stationers' Hall, London.



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THE
PREFACE.



CCLESIASTES *says, What can the Man do that comes after the King? To be sure he cannot do better. Who can think to outdo that Princely Preacher Mr. Jeremiah Burroughs, that shall Discourse on a Subject which has been handled by so skilful an Hand. I am sensible that these Sermons of mine, are not to be compared with those which are Published under the precious Name of that Excellent Divine, on the Beatitudes as they are commonly called; altho' he did not publish them himself, but it was done by one of his Auditors who wrote after him in Short hand. There are several others, who have Discoursed on this same Subject. So Dr. Hareis, & Mr. Thomas Wadsworth in London, and another lately, all whose Lucubrations I am a Stranger unto.*

I had wholly laid aside all my thoughts of ever Printing what is Emittted herewith ; but some who were very desirous that they should come forth, informed me, that one of my Congregation had a rare dexterity in writing Characters, who they believed would not refuse to transcribe them into a very ligible hand for the Press, and who when applied unto readily complied with what was desired. It is the more rare in that it was a Female hand which has been adorned with this dexterity. We find that there was among the Children of Israel, Wise hearted Woman, serviceable and helpful in building the Tabernacle. Exod. 35. 25. One has this Comment on it, Deum non aspernari opera mulierum, That God dispiseth not the service of Women towards the work of his Tabernacle. There were Pious Women, who (but not in Preaching) were helpers to the Apostle in his Ministry. Rom. 16. 3. It is an honour and an happiness, to be in any way or measure assistant in helping forward the Doctrine of the Gospe', and thereby the edification of the Souls of any of the Elect. I may here take occasion to commemorate a signal Service of late Years done for the Church of God, by a very pious and honourable Lady, whom I once had the favour of a special acquaintance with. The Sermons on the Two Covenants Preached by that Judicious and Eminent Divine Mr. William Strong contain a Folio Volumn, all transcribed for the Press, by the honourable the Lady Elizabeth Rich, from his Manuscript in Characters. There was no Person in the World could read Mr. Strongs Characters after he was Dead, except only that Lady, who had

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and fired him in his Life time to instruct her therein. The very Learned Mr. Theophilus Gale, in his Epistle Dedicatory to that honourable Lady, prefixed to that Book, has these Words, Give me leave to speak it, your honour is herein the greater, in that you undertook this Service, so laborious and difficult, which no other Mortal was in a capacity to perform, you being the only Person who very opportunely were instructed in that Character wherein the Original Copy was writ. Thus Mr. Gale.

I acknowledge these Sermons of mine, are not worthy to be mentioned in the same day with Mr. Strong's. And if any Reader shall expect to find elegant studied Phrases, and rare Notions, they will find themselves disappointed. But if they desire to see the blessed Truths of the Gospel plainly and Scripturally opened and applied, (but with much weakness,) what is here may suit them. That which has very much induced me, to consent to this Publication, has been the words of the Apostle, who has said, That God has chosen the foolish things of the World, and weak things, and things despised, and things which are not, to bring to naught the things which are.

The Candid Reader will consider, that these Discourses are Published, much what as they were taken in Short hand, in which respect there is more of inculcation, than would have been if written with my own hand, which will make them less pleasing to those that affect a concise and elegant Style. But they will not be on that account the less profitable or acceptable to the meaner sort of Readers; and for such they are intended.

Now that I am entred on the Eightieth Year of my Age, transcribing is irksome to my trembling Hand, nevertheless to satisfy the desire of my Friends, I have been at the trouble of transcribing a plain ordinary Discourse, concerning Assurance of the Love of Christ, (a blessed Subject) which is here emitted with the other.

It is with the Lord to bless my poor Endeavours for the spiritual Edification of his dear People when I am gone from them, and to hasten me into that World where I shall serve Him, (though not by Preaching or Writing) without weakness or weariness. When the Lord pleaseth, His time is best. Wait on the Lord O my Soul.

Boston, August 8.

1718.



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Blessed are the
Poor in Spirit.

Sermon I.

MATTH. V. 3.

Blessed are the Poor in Spirit,



THIS with the two following Chapters contains the Substance of an admirable Sermon, which our Lord *Jesus Christ* Preached on a Mountain. One of the Ancients supposeth it to be *Mount Tabor*, a famous Mountain in Galilee. It is not material for us to know what Mountain. There was such a throng of People flocking to hear him, as that no Synagogue was able

to contain them. Therefore for conveniency of being heard he retired to a Mountain, where he taught such Heavenly Doctrine as they never had heard the like.

IN this Chapter Christ declares, 1. Who are Blessed. 2. He opens the Spiritualness of the Moral Law, shewing that not only External but Internal Obedience is required by it, and that it condemns not only sinful works and words, but all sinful thoughts also. Christ begins his *Sermon* by declaring who are *Blessed*; and that they are such as the World esteems miserable. There are *Eight Characters* whereby blessed ones are described and decyphered, and they are all of them, so many *Paradoxes* in the Opinion of the World. The words now before us are the first of them. The Doctrine is,

THAT there is a poverty of Spirit, which is the Character of a Blessed Man.

For opening the Doctrine, Two particulars may be enquired into.

1. *WHO are the Poor in Spirit?*

2. *HOW it appears that such are Blessed?*

1. *WHO are the Poor in Spirit?*

For Answer First Negatively, This is not to be understood of all such as are Poor in outward respects. Some such Poor are blessed, but some such Poor are cursed. Poverty is not in it self a blessedness, but a misery rather, an evil to be deprecated. Therefore Agur did so, Prov. 30.8. he says, *Lord give me not poverty.*

There

There is a difference between being poor, and being poor in Spirit. And yet also there is a *poorness of Spirit* that is not the Character of a blessed Man, but the contrary rather: namely, when Men are ready to faint under any discouragement. When they shrink and faint at the sight of the Cross. There is a sinful poorness of Spirit. Such we read of, Matth. 13. 21. *Who receive the Gospel with joy, but when tribulation or persecution arises because of the word they are offended.* And when Men will use base compliances to get or keep an Estate, or a place of Perferment; such are of a poor Spirit, quite differing from that poverty of Spirit which is the Character of a blessed Man.

2. To speak Affirmatively.

1. *SUCH as are willing to be Poor if God will have it to be so.* Their Spirits are suited to their condition, if the Lord will have them to be Poor in this World. They are willing to part with their Estates out of respect to Christ. Of this we have a great instance in *Moses*, of whom it is said, Heb. 11. 26. *That he esteemed the reproach of Christ greater riches than the treasures of Egypt.* He might have enjoyed all the Treasures of Egypt, if he would have deserted the cause of Christ; but he chose rather to go without all those Treasures: And this now is an holy poverty of Spirit. This also we see in the Christian Hebrews, Heb. 10. 34. *They took the spoiling of their Goods joyfully.* Their Goods were taken away from them, because of their love to the Name of Christ, and they were willing it should be so; considering this was

was the will of the Lord concerning them. Christ said to His Disciples, *Blessed are ye Poor*, Luk. 6. 20. You that have forsaken all for Christ, and that are willing to live a poor life in this World all your days, that so you may approve your selves the faithful Servants of Christ, you are *Blessed*.

2. *THE Poor in Spirit are such as are very sensible that they are by Nature in spiritual distresses, as it is with those that are extremely poor and miserable.* Outward poverty and Spiritual poverty illustrate each other.

1. *ONE that is poor in Spirit is very sensible that he is destitute of all spiritual good by Nature.* As a Poor Man has not Riches and is sensible of it; so is it here. Men by Nature have not the true Riches. A Man that has an interest in God he has Riches. Wherefore when Abraham out of respect to the Name of God did refuse the Riches offered him by the King of Sodom, God said unto him, Gen. 15. 1. *I am thy exceeding great Reward.* In me thou shalt have Riches enough, says God. And David could say, Psal. 16. 6, *The lines are fallen unto me in pleasant places, the Lord is my portion,* therefore he says that he had a goodly heritage. It is not thus with Men by Nature. They have not an interest in God. They are by nature Children of wrath, they are far from God, therefore in a poor perishing condition. Psal. 73. 27. *They that are far from thee shall perish.* A Man that has an interest in Christ he has Riches. In Him are *Unsearchable Riches*. Christ is a Treasure sure that it is impossible to come to the

em. Poor, from of. But Men by Nature are Christless. Likewise much Grace in the Soul, makes a rich Soul: but Men by Nature have not any Grace in them. *In me, that is, in my flesh dwells no good thing*, says the Apostle, *Rom. 7. 18.* There is not a spark of Grace in the Soul of a natural Man, therefore he is poor. A Man that is so Poor as that he has not Cloathing to cover his nakedness, certainly he is a Poor Man. Thus it is with Men in their natural state, *Rev. 3. 17, Thou art poor, wretched, miserable, blind & naked.* There are but two things that can cover a naked Soul, and the natural Man is destitute of them both. Namely, the Righteousness of Christ imputed by Faith. And an inherent Righteousness, a work of Sanctification wrought in the Soul. They that have these are cloathed indeed. *2 Cor. 5. 3. If so be that being cloathed we shall not be found naked.* A Man cloathed with Christs Righteousness, and with Sanctifying Grace wrought in his Soul, is not found naked. As for Sinners their best Cloathing is nothing but rags and filthy rags, *Isai. 64. 6. All our righteousnesses are as filthy rags.* Now he that is poor in Spirit has an humble sense of this upon his Spirit. He is not a *Laodicean*. *Laodicea* said, *I am rich and increased with goods, and have need of nothing.* It is quite otherwise with them that are poor in Spirit.

2. IF a Man is not only poor but helpless, without all power to relieve himself, then is he Poor indeed. If he be able to help himself; if he has hands able to get a living by, that would

would be a relief against his Poverty. As the Prophet speaks, *Isai. 57. 10. Thou hast found the life of thine hand, therefore are not grieved.* But Sinners cannot find the life of their hand; they have no such power; and they continue to be so until God by a miracle of Mercy give them strength. *Isai. 40. 29. He increaseth strength to them that have no might.* This the Poor in Spirit is very sensible of. *2 Chron. 20. 12. We have no might to go out against these enemies.* The poor in Spirit is very sensible that he has no might, no strength to contend with his spiritual Enemies. He has not power of himself to think a thought as he should do. Says the Apostle, *We are not able so much as to think a good thought:* all our sufficiency is of God. Therefore he acknowledges whatever strength is in him, whatever he is able to do, it is all from God. *Isai. 26. 12. Lord thou hast wrought all our works for us.* By nature we have no spiritual strength. *Rom. 5. 6. We were without strength.* This he that is poor in Spirit is very sensible of. He is sensible that although the life of his Soul, his eternal Salvation should depend upon it, he cannot save himself, he cannot give Grace to himself, cannot give Repentance to himself, therefore cries to God for it, as poor Ephraim did, *Jer. 31. 18. Turn thou me, and then I shall be turned.* He is sensible that if he go not to Christ he is lost for ever, yet cannot go to Christ; therefore he cries to God for help in this case, *Oh draw thou me, and then I shall run after thee.*

2. IF a Man is not only be pless but friendless, then is he poor indeed. Suppose a Man is brought into a low condition, but has a Rich friend, that he knows can, and has reason to think will help him, that is his comfort, and keeps his Spirits from sinking and breaking, but when he has nothing of his own, and no friend that can or will help him, then is he poor indeed. Adam in his first estate had a great stock committed unto him that he might live comfortably all his days, but he broke with that stock in his hand, he proved a Bankrupt, and reduced himself and all his Posterity unto that poverty and beggary, that all the Creatures in the World cannot help and set them up again. Only God can do it; but Sinners have provoked God and caused him to become their Enemy. God has cast them out of his favour, and it is in vain for them to go for help to Creatures. As it was said to Saul, *If the Lord has forsaken thee, and become thine enemy, why dost thou come unto me.* So Creatures, if God is become thine Enemy, can we help thee, can we save thee; as *Foram* said to a poor creature, that cryed to him for help, saying, *help, O Lord the King*; the King made that reply, 2 Kin. 6. 27. *If the Lord do not help thee, how shall I help thee.* Now this he that is poor in Spirit is very sensible of. Therefore *Israel* says, *Hos. 14. 3. Ashur shall not save us.* We must not go to *Ashur* for help, we know it will be in vain for us to go to him. *We will not say the work of our hands, ye are our Gods.* We cannot save our selves, neither can any other save

save us, but with God the Fatherless findeth Mercy, therefore we will go to Him. Thus it is with one that is poor in Spirit.

4. *IF a Man has no worth, no excellency in his deed. This is the case of Men by nature. No excellency in them, nothing of worth to commend them to God, who alone can help them. They are in his sight most loathsome objects, such as God might justly abhor to look upon them, Ezek. 16. 5. I saw thee (says God) cast out to the loathing of thy Person, when in blood. Thus Men are loathsome, and vile, in the sight of God. And they that are poor in Spirit are so in their own sight also: they are themselves loathsome objects, they loath themselves, Ezek. 20. 43. Ye shall loath your selves your own sight. So it is with those brought to that blessed Poverty of Spirit that I am speaking of. They are vile in their own eyes. Thus we see in Job. 40. 4. Behold I am vile, says Job 42. 6. and he says, I abhor my self in dust and ashes. He that is poor in Spirit is very sensible of his own exceeding wretchedness and unworthiness. We see it in Jacob, Gen. 32. 10. I am not worthy of the least mercy. The like sense of unworthiness there was in the Centurion that said to Christ, Luk. 7. 6. Lord I am not worthy that thou shouldest come under my roof. Such a sense of Spirit as this is that Poverty of Spirit that attends blessed ones. Such a one has experienced a work of Humiliation, that has made him become nothing in his own eyes; that makes him see the worthlessness of the best he does.*

and to renounce all his own righteousness, as we see in the poor Publican, Luk. 18. 13. The publican stood afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a Sinner. He stood afar off, confesses himself to be a wretched Gentile. The Gentiles might not come into the Temple. He looked on the ground, as not worthy to look up to Heaven, then smote upon his breast, in token of sorrow and contrition, sensible of his own wretchedness, had nothing to say, but *I am a Sinner*, a wretched Sinner. This poverty of Spirit is quite contrary unto that of the Pharisee, that trusted to his own righteousness, who said, I Pray, I Fast, and the like; therefore trusted to his own righteousness. Paul, before his Conversion it was so with him; but when God Converted him, then he was poor in Spirit: then those things he thought to gain Heaven by, were nothing to him: all his own righteousness he renounces it: had no confidence therein. All his care was that he might not have his own righteousness to depend on for his Justification before God, but the Righteousness of Christ.

5. *HE that is poor in Spirit is one whose heart has been broken within him with a sight and sense of his own spiritual poverty, and the misery that Sin has brought him into. He is one that has experienced not only illuminations in his head, but a mighty work of God to break his heart within him. He is one that says, I am poor and needy, my heart is wounded within me. This Poverty of Spirit is the same with*

with a *new Heart*. It is promist the Elect of God in the Covenant of Grace, that the heart of stone shall be taken away, and a heart of flesh given them. Poverty of Spirit is contrary to a heart of stone, that is a hard heart, that will not yield to the word of God, that will withstand all impressions from the Word of God. Where there is this Poverty of Spirit, that is the sign of a blessed Man: there is a yielding to the Word of God; it makes an impression upon his heart. *Isai. 66. 2. He that is poor and of a contrite Spirit, and trembleth at my word.* The contrite Spirited Man has a mighty awe upon him concerning the Word of God. Do but bring a Word, bring a Scripture that shews him such a thing is a Sin and he has done with it. Show him such a thing is a duty, and presently he complys with it. This is contrition of Spirit. This poverty of Spirit, is the same with that *contrition of Spirit* which God takes delight in, *Psal. 51. 17. A broken and a contrite heart O God, thou wilt not despise.* The *Sacrifices of God* that is with which he is well pleased, are a broken heart, a contrite spirit. Thus then we see who are the poor in Spirit.

2. WE are to show *that such are Blessed*. This appears from several things.

1. THAT which Christ Himself here gives in the Verse wherein is our Text, is a full sufficient proof of it, *Theirs is the Kingdom of Heaven.* What is meant thereby we may take occasion to show hereafter, if God will. A Man that has the Riches of a Kingdom he is Rich.

But what are all the Kingdoms of this World compared with the Kingdom of Heaven? He that has the Kingdom of Heaven must needs be a rich Man. Earthly riches can never make a Man happy, but Heavenly riches make a happy Man, if he once gets possession of them. Christ therefore says, Mat. 6. 20. *Lay up for your selves treasure in heaven.* Would you be happy and blessed for ever, then dont think laying up treasures in Earth will make you happy: no, it will not: but lay up treasures in Heaven, then you are happy. A Man may have the greatest treasures this World can afford, yet be a miserable Man for all that. He may have a whole Kingdom to command, yet be a miserable Man. He may go (as many have done) from the possession of a Kingdom here, unto the Kingdom of darkness, *to blackness of darkness for ever.* It was said of the greatest King in the whole World, Isai. 30. 33. *Tophet is prepared of old, broken sea for the king it is prepared, the pile thereof is despoiled, and much wood, the breath of the Lord like a stream of brimstone doth kindle it.* Thus a Man may have an Earthly Kingdom yet be miserable. But if the Heavenly Kingdom is his, it is impossible for him to be miserable. *Blessedness* This consists in the full enjoyment of the chief good; that is Blessedness. God Himself is that good, Mat. 19. 17. *There is none good but One, that is I suffice.* No chief good but God. Therefore the People of God are the happiest People in the World, and indeed the only happy People in the World: it is because God is theirs. Psal. 144. 15. *Yea, happy is that People whose God is the*

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the Lord. Happiness in the full perfection of it, consisteth in the full enjoyment of Him (as we shall shew more largely in opening the Fifth verse in this Chapter,) now that is to be expected in the Kingdom of Heaven.

2. *IT belongs to Christ by vertue of His Office to comfort and save such as are Poor in Spirit.* is said, Psal. 72. 13. *He shall save the soul of the needy.* And He came into the World for that very end. Luk. 19. 10. *I came to save that which was lost,* says Christ. Such especially are the poor in Spirit, that see themselves in a low condition by nature, and that they are perishing, if wonderful Mercy do not save them. God sent Him into the World for that end, and anointed Him with the Spirit for that end. Isai. 61. 1. *The Spirit of the Lord was upon him, that he might preach the Gospel unto the poor,* that He might comfort the poor in Spirit, that He might heal the broken hearted. Now Christ hath both skill and will, power and faithfulness to fulfil His Office, therefore you may be sure it will be done accordingly. Christ invites such in a special manner to come unto Him, for the salvation of their Souls. Matt. 11. 28. *Come unto me all ye that labour and are heavy laden, & I will give you rest.* You whose Souls are broken under a sense of your finfulness and vileness, come to Me, & you shall find rest for your Souls, then you shall have salvation for your Souls.

3. *THERE are blessed Promises belonging unto the Poor in Spirit, therefore they are blessed.* Psal. 147. 3. *He healeth the broken in heart, and bindeth up their wounds:* that healing implies the forgiveness

on forgiveness of Sin. Now blessed are they whose
Him iniquities are forgiven, blessed are they unto
g: th whom God imputeth not sin. To such there is
is t a Promise of the favour of God ; in Gods fa-
vour is life. There is happiness in the enjoy-
Offi ment of the favour of God, and that is pro-
rit: mist unto the poor in Spirit, *Isai. 66. 2. To him*
of *will I look that is poor and of a contrite spirit. To*
r th *him will I look, that is, with an eye of favour.*
t wh There is a Promise that their Prayers shall
are t be heard, *Psal. 102. 17. He will regard the prayer*
a l *of the destitute, and not despise their prayer.* Da-
perit id therefore pleads that as an argument with
the God for his being heard, and his Prayer answered,
nd, a Lord, (says he) *Hear me for I am poor and needy.*
at en There is a Promise that they shall be exalted,
on hi *Luk. 18. 14. He that humbleth himself shall be*
e po *exalted ; yea exalted as high as the Kingdom*
it, th *of Heaven.* These things shew the Poor in Spi-
No are blessed.

for For Improvement of the Doctrine thus cleared.

Chr Use. I. WE may here see *that the World is*
ne un *Much mistaken concerning Blessedness and Blessed*
Matt *and comes.* The most of Men that have been in the
SeSpi World have had wrong conceptions of this.
ness a They knew from the light of natural reason,
for yo that blessedness consisted in the enjoyment of
ourSou the chief good, but had divers opinions con-
ing u cerning the chief good. Among the great Phi-
ed. P sosophers of old, were above two hundred and
and bi fourscore opinions concerning the chief good,
plys th the enjoyment of which blessedness consists.

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Some said it was in the enjoyment of great wealth, Riches, some in Honours, some in sensual Pleasures. Such *Epicures* have made brute Beasts to be more happy then Men. Those things the World thinks will make Men happy will never make them so. *David* was sensible of it, therefore said, *I have seen an end of all perfection* account *Psal. 119. 96.* I have seen happiness is not to be enjoyed by any thing of this World. *Solomon* men sought for happiness in Earthly enjoyments but saw his error, and repented of it. After all his tryals of what the Creature could do make he says, *All is vanity.* Eccl. 1. 2. *Vanity of Vanities, all is Vanity.* I see nothing in this World to be, can make a Man truly happy. Alas! Men see a happy for happiness where they will never find it of *Luxury* for they seek for happiness in the Creature. I cried they seek not happiness in the Creature, how comes it to pass if creature comforts fail, they cry out, they are undone. *Baruch* cries out, *Woe is me, I faint because of my grief,* Jer. 45. 3. Why his worldly Possessions were taken from him he had nothing but his life left him for a prey and go so cries out, *Woe is me,* like one undone. Men are apt to say as *Micah* when the *Danites* robbed him of his images, his idols. He cried out, they said, *What aileth thee,* Oh (says he) *Judg. 18. 2.* *Ye have taken away my gods, and what have I more unto thee?* Thus it is too often with Men, if Creature comforts are taken from them, if an Estate thereof, taken from them, if a Child dear unto them, taken from them; they cry out, *What have I more?* that Child was to them an *Idol*, the man has lookt for more happiness in the Creature, the

great was to be found there. Christ says, *Blessed are the Poor.* The World says, *Blessed are the Rich.* They call *the proud* happy, *Mal. 3. 15.* That is the rich who are commonly proud. Many never think, could I get such an Estate, how happy should I be? not at all the more happy on that account, but it may be the more miserable for not to it. *Solomon* says, Some have Riches kept for them to their hurt. Many a Man it had been happy for him if he had never had an Estate, After Riches has been a snare to him. Can Riches make a Man happy? What do you think of *V. Dives* who was cloathed in Purple as Kings use to be, and fared sumptuously every day, was he a happy Man? let the 24th verse of the 16th of *Luke* inform you. He no sooner dyed but cried out, *I am tormented in these flames.* Torments were his portion throughout Eternity, The World says, the poor Man is miserable. It may be not; he may be a Poor Man, yet the happiest Man in the World. The Scripture speaks of those that went about in sheep skins, and goats skin, that went in leather cloaths, and of these it is said, *The World was not worthy,* Heb. 11. 38. Transitory things can never make a Man blessed, could he enjoy never so much of them. There must be an Eternity added unto the enjoyment to make a Man happy. *Joh. 2. 17. The World passeth away and the lust thereof, but he that doth the will of God abideth for ever.* All the things Men lust after in this World pass away, therefore cannot make a Man happy.

USE. II. *THEY that are Strangers unto this Poverty of Spirit, are miserable Men.* That never knew what a broken heart means. That never came to that of the Prodigal, *I perish.* Never saw themselves in a perishing condition, so as to be affected with it. Well then, they are Strangers unto this Poverty of Spirit. The proud in Spirit is contrary to this of being Poor in Spirit, and can they be blessed. *The proud which do err from thy commandments are cursed,* saith the Psalmist, *Psal. 119. 21.* As for the poor in Spirit, God has promised to dwell with them. His presence will make us happy, will make us blessed. The high & lofty One that inhabiteth eternity, He says, *Isai. 57. 15.* *I dwell in the high and lowly place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, to revive the heart of the contrite ones.*

Sermon II.

For theirs is the Kingdom of Heaven.

WE have taken notice that in the beginning of this Chapter, Christ sets before His Disciples the Characters of blessed Men: they are distinguished by Eight properties belonging to them. The first is in this verse, namely, that the Poor in Spirit are blessed. We have shewed that by the Poor in Spirit we are

to understand such as are willing to be Poor if
this God will have them to be so; such as are wil-
ling to part with the World, and to suffer Po-
verty out of respect to Christ. Especially the
Poor in Spirit be such as are deeply sensible of
their own Spiritual Poverty, that they are by
nature miserably Poor. These things have been
proved on. The second part of this verse is a
confirmation of the former. First, we have an
Assertion, that *the Poor in Spirit are blessed*. Then
the proof and confirmation of this Assertion,
namely, in that *the Kingdom of Heaven is theirs*.
DOCT. THAT *the Poor in Spirit are there-
fore Blessed, because the Kingdom of Heaven is
theirs.*

THE Doctrine may be opened and confirmed
in Three Propositions.

PROP. I. THAT *Kingdom in which God rules,
and Men are His willing and faithful Subjects, is
the Kingdom of Heaven.* It is most true, God
rules not in Heaven only, but on Earth also,
and governs all Creatures therein. He is *the
King of the World*. Psal. 103. 19. *The Lord hath
prepared his throne in the Heavens, and his King-
dom ruleth over all.* All the creatures in the
whole World are under His Jurisdiction. Psal.
9. 91. *All are thy Servants*, says the Psalmist.
Nevertheless, there are some creatures that are
not willingly so; that are always in rebellion
against God. Satan and all his infernal Angels
are so. And there are Men in the World, that
are not willingly Subjects unto the power and
authority

authority of the Great God. As the Jews said concerning Christ. Luk. 19. 14. *We will not have this Man to reign over us.* So the greatest part of Men in the World, say we will not have the God of Heaven to rule over us. Nevertheless there are some that approve themselves His willing Subjects. So are all the Angels in Heaven, and all the glorified there, and all the Saints on Earth. Psal. 110. 3. *Thy people shall be willing in the day of thy power.* They are glad of nothing more then that they have God to be their King. Psal. 149. 2. *Let the children of Zion be joyful in their King.* And therefore God is said in a more especial manner to be the King of such as those are. Rev. 15. 3. *Just and true are thy ways, O thou King of Saints.* Notwithstanding God is the King of the World, of the whole World. He is in a peculiar manner the King of Saints. They chuse to be His Subjects and Servants. But thus in general. There is much comprehended in this expression of the Kingdom of Heaven. We proceed then more particularly to consider what is implied therein.

1. CHRIST's Kingdom is the Kingdom of Heaven. The Kingdom of the *Messiah* which the Lords People had an expectation that He would set up in the World, that is the Kingdom of Heaven. That Kingdom of which it is said, Mat. 4. 17. *Repent for the Kingdom of Heaven is at hand.* That is to say, the Kingdom which the *Messiah* at His coming should establish in the World. In the twenty third verse of the Chapter it is said, *He preached the Gospel of the Kingdom.* He brought to the Jews the glad

tydings that the Kingdom of the Messiah was
at hand. The *Gospel Dispensation* is in a pecu-
liar manner the Kingdom of Heaven. It is cal-
led a Kingdom, Heb. 12. 28. *We having received a*
Kingdom which cannot be moved. That was the
Gospel Dispensation. As for the legal Dis-
pensation that was shaken and quite removed.
But the Gospel Dispensation shall never be re-
moved. In a Kingdom there is One that is Su-
pream, and there are some that are Subjects,
and there are Officers therein, and peculiar Laws
belonging to a Kingdom. So it is here. Christ
He is Supream, He is the *King of His Church.*
Believers are the Subjects in that Kingdom.
There are Officers therein that Christ has com-
missioned to act in His Name: and holy Insti-
tutions that Christ hath authorized them to
administer. Thus it is in the Kingdom of the
Lord Jesus Christ. This is said to be *the King-*
dom of Heaven, because of the Original of it, in
that it came down from Heaven. Dan. 2. 44.
The God of Heaven will set up a Kingdom. It is
spoken concerning the Kingdom of the *Messiah.*
When Christ came into the World, and the
Gospel Dispensation took place, that Prophecy
began to be fulfilled. It is said to be the King-
dom of Heaven in opposition or distinction from
the Kingdoms of this World. Christ therefore
said, *My Kingdom is not of this World.* In that
the Laws and Ordinances of that Kingdom
are Spiritual and Heavenly. Christ said, *Joh.*
4. 23. The time will come when Men shall not
worship God in this Mountain, nor at Jerusalem;
but they shall worship God in Spirit and in
truth.

20 For theirs is the Kingdom of Heaven.

truth. Under the Gospel Dispensation it is so.

2. *THERE is the Kingdom of Grace*, Rom. 14. 17. *The Kingdom of God is in righteousness*. When a Man has Grace wrought in his Soul, he enters into the Kingdom of Heaven : and indeed not till then. Joh. 3. 5. *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God*. Except he is sanctified with the washing of Regeneration, and made a new creature by the Spirit of God, whose operations are resembled unto that of water, except it be so, he cannot enter into the Kingdom of God. Christ therefore said unto the Scribes and Pharisees, Mat. 21. 31. *Publicans and harlots enter into the kingdom of God before you*. That was because many of them were Converted, God blessed John Baptists Ministry unto the Conversion of Publicans and Harlots, who when Converted entred into the Kingdom of God, Therefore true Converts are called *the Children of the Kingdom*, as in the Parable of the sower, Mat. 13. 38. *The good seed are the children of the Kingdom*. The Tares are the children of the wicked one. Good seed, sincere Professors of Religion, such as are truly Regenerate, these are the children of the Kingdom. As for *Hypocrites* they are the *Tares* that are the children of the wicked one. This Kingdom of Grace is called the Kingdom of Heaven, in that Grace comes from Heaven and brings unto Heaven at last. Heb. 3. 1. *Holy Brethren partakers of the heavenly calling*. They that are true Believers on Christ are said to be in a spiritual sense so many Kings, Rev. 5. 10.

Thou

Thou hast made us Kings. They are Rulers, and what do they rule over? They rule over their own lusts and corruptions; that is a greater thing than for a Man to be made a King, a Ruler over a whole Kingdom. Therefore did Solomon say, Prov. 16. 32. *He that ruleth his own spirit is better then he that taketh a city.* He is a greater Conqueror than such an one. They that are Regenerate are not slaves unto the lusts of their own heart, nor unto the World neither, as ungodly Men are. The Church therefore is represented as having the *Moon under her feet*, Rev. 12. 1. The World is fitly compared unto the Moon, the Moon that is always changing is a fit emblem of this changeable World. Believers have it under their feet, they trample upon it.

3. *THERE is the Kingdom of Judgment.* That Dispensation that shall take place after the *Resurrection*, and before all the Elect of God, shall be translated unto the highest Heavens, that is called *the Kingdom* in Scripture. Christ then shall have a Glorious Kingdom in this visible World, 2 Tim. 4. 1. *He will judge the quick and the dead at his appearing and his kingdom.* Then does the Kingdom of Christ come, and to Him every knee must then bow. It is promised to the Saints of God that they shall have a Kingdom, and that when Christ shall set on His Throne they shall do so too. Mat. 19. 28. *Ye which have forsaken all to follow me, (that is in other words, you that are poor in Spirit) when the Son of Man shall sit in the Throne of His Glory ye also shall sit upon Thrones judging the Tribes of Israel.* When will this be? It will be

be in the *Regeneration*, that is to say, in the *Glory Resurrection World*. Wherefore *Daniel* had a vision in which he saw the Son of Man coming in the clouds of Heaven, and a Kingdom was given him, Dan. 7. 22. It is said, *the Ancient of days came, and judgment was given to the Saints of the Most High, and they possessed the Kingdom*. Such a time will come. Upon this account it is said of the Saints of God, that they shall reign on Earth, Rev. 5. 10. When shall they reign on Earth? When Christ Himself shall reign over the Earth: a vain thing it is to expect that they shall reign on Earth before Christ comes to reign, and then it shall be. And this Kingdom altho' on Earth, is the Kingdom of Heaven. For that it descends from Heaven. Rev. 21. 10. *The new Jerusalem comes down from God out of Heaven*. That Kingdom doth not take place in this World, but in a more Heavenly World that is to come, when this World shall be destroyed. When there shall be a new Heaven and a new Earth then does this Kingdom take place. That I conceive is one thing and a special thing intended in the Text before us, when it is said of the Poor in Spirit, that the Kingdom of Heaven is theirs.

4. *THERE is the Kingdom of Glory in the highest Heaven*. And that is by way of eminency called the Kingdom of Heaven. And the Heavenly Kingdom. 2 Tim. 4. 18. *The Lord will preserve me unto his heavenly Kingdom*. This is a Glorious Kingdom indeed. Gods Throne is there. He that is the God of Heaven says, *I have Heaven for my Throne*. And Christ the King of Glory

Glory is there to be seen in all His Glory. Perfect blessedness, is to be enjoyed in Heaven and no where else. There the Poor in Spirit have all their heart can wish, which will super-abundantly make amends for all the Poverty and Afflictions they have endured willingly, for the Lord's sake.

PROP. II. *AS for the Poor in Spirit this Kingdom is theirs.* It is theirs in the perfection of it, and as to all the particulars mentioned. It is theirs. It is not here said the Kingdom of Heaven *shall be* theirs, but it *is* theirs. Theirs is the Kingdom of Heaven, in that they have a just right and title unto it, and that on divers accounts.

1. *IT is theirs in respect of the faithful Promises of God.* All the Promises in the Covenant of Grace belong to those that are Poor in Spirit. This of the Kingdom of Heaven is principal in those Promises. Therefore Heaven is called *the Promise*. Heb. 10. 36. *You have need of patience that after you have done the will of God ye might receive the promise.* Heaven is that Promise. They shall receive that Inheritance. Therefore let them be never so Poor, they are Rich in respect of *Reversion*, in that there is a Kingdom promised unto them. A Man may be Rich in Bonds, that he has under a sure Hand, a Hand able and faithful to perform what is contained in those Bonds. So it is here. The Poor in Spirit are Rich in Bonds. He that has bound Himself unto them is able and faithful to make Payment; it is the blessed God

God Himself that has under His own Hand engaged a Kingdom to them. He has caused it to be written in His own Word, therefore they are sure to be made the Subjects of it in due time. *Jam. 2. 5. The poor of this world heirs of the kingdom, which he hath promised.*

2. *THEY have a right, a title unto the Kingdom on the account of a Purchase which the Lord Jesus Christ has made for them.* They have nothing wherewith to purchase such a Kingdom. All the Kingdoms of this World cannot purchase this Kingdom. Nevertheless *Jesus Christ* has given as much for it as this Kingdom is worth. Given his own Life, His Blood. *Heb. 10. 19. We have boldness to enter into the holiest of all by the blood of Jesus.* The Heaven of Heavens was typified by the holiest of all. Believers enter thereinto through the merit of the Blood of *Jesus Christ*. There are divers ways by which Men come to have right and title unto an Inheritance. By Gift. By Birth. By Adoption, and by Purchase. Now Believers who are the Poor in Spirit have right to this Kingdom in all these respects. By Gift. *Rev. 2. 10. Be thou faithful unto death, and I will give thee a crown of life.* The Crown of Life is the same thing with this Kingdom in the perfection of it. I will give it, saith the Lord. Then By Birth. For they are said to be *Born of God*. Being born of God, they are Heirs of that Kingdom which is the Kingdom of God. By Birth. I say not by their natural Birth, so they are heirs belonging unto the kingdom of Hell. But in respect of a new and *Supernatural Birth* which they are

made partakers of. By Adoption, we receive the Adoption of Children. Rom. 8. 17. *If children then heirs.* Adopted Children always Inherit. If Sons then Heirs, *Heirs of God, and joynt Heirs with Christ.* Also by vertue of a Purchase made for them, they have a right unto this Kingdom. A right unto Heaven. Is it not called the *Purchased Possession?* Eph. 1. 14. Who has Purchased it! None but *Jesus Christ*. All ever did, or could Purchase it.

3 BELIEVERS who are the Poor in Spirit have a right unto this Kingdom in the full perfection of it, in respect of the certainty and the nearness of the enjoyment. That which shall infallibly come to pass is sometimes in Scripture spoken of as already done. As in *Isai. 9. 6.* Unto us a Child is born, unto us a Son is given. It was most certain such a thing should be, therefore spoken of as if already done. So it is as certain the poor Believer shall go to Heaven, as if he were there already. Eph. 2. 6. He hath made us sit together in Heavenly Places in Christ Jesus. Believers are as sure to be there as if now there, there within a very little time. The Possession of the Kingdom is near. Their Afflictions, their Poverty lasts but for a moment, when that moment is over, then comes Heaven, then comes Glory and Happiness. We proceed then to the *Third Proposition.*

PROP. III. *THAT the Poor in Spirit are therefore blessed, because this Kingdom is theirs.* This in the Text before us is given as a proof of their being blessed. We have in this Verse a Doctrine, and

and a Reason. The Doctrine is, the Poor in Spirit is blessed. The Reason, because theirs is the Kingdom of Heaven. This may be evidenced in several particulars.

1. *IT is a blessedness to have such a King as the Poor in Spirit have.* It is a great happiness for Men to have a good King set over them. How happy were the Children of Israel when they had Solomon to be their King. The Queen of Sheba said, *1 Kings 10. 8. Happy are thy men. Happy are these thy servants. Because the Lord loved Israel, therefore he made thee to be king over them.* How happy then are they that have not Solomon but Christ and the God of Heaven to be their King? There was a King in Scotland famous on the account of his being called *the Poor Mans King*. As for the Poor in Spirit, Christ is *that Poor Mans King*. *Psal. 72. 13. He shall judge the poor, and he shall save the needy soul.* There is their happiness, they must needs be happy who have such a King as God, as Jesus Christ. A King able to protect them; to save them from their Enemies. *Isai. 33. 22. The Lord is our king he will save us.* Our greatest Enemies are our Spiritual Enemies. Sin, Satan, the World. None in the World can save us from these Enemies. Nor can we save our selves from them. We cannot conquer them, but Jesus Christ conquered them for us. *Rom. 8. 37. In all these things we are more than conquerors through him that has loved us.*

2. *THE Laws of this Kingdom are blessed Laws therefore they that belong to it are blessed.* No

Sp... it is an unhappiness to live in a Kingdom
rs... where are unrighteous, mischevious Laws, as
den... indeed there are in most of the Kingdoms of
the World at this day. Psal. 94. 20. *The throne
of iniquity frameth mischief by a law.* They make
Laws that Men shall worship graven Images,
Me... Laws that Men shall not worship the true God
app... that manner He Himself has appointed;
om... is a misery to live in such a Kingdom. Soon
Kin... the other hand it is a happiness to live in a
e... Kingdom where are none but good Laws. No
refo... Laws but what are for the benefit of the Subjects:
happ... Laws but what are righteous ones. So it is in
Chri... Christ's Kingdom. *Melchisedec* was a type or
The... ure of Christ. *Melchisedec* signifies *King of
coun... righteousness*. Our Lord Jesus Christ He is the
As f... King of Righteousness. *A throne of righteous-
Man... is the throne of thy kingdom.* The Prophet
r, a... king of Christ says, *Isai. 32. 1. A king shall reign
ha... righteousness*. Jesus Christ is that King. There-
ha... it is a happiness to belong unto His Kingdom.
Kin... 3. THE Truth before us will appear if we
om... consider the Particulars before mentioned, decla-
is... ing what is meant by the Kingdom of Heaven.
es... FOR, 1. *THE Dispensation of the Gospel is a
Nor... ssed Dispensation.* To enjoy the Gospel is a
e En... great happiness. Psal. 89. 15. *Blessed is the peo-
ther... that know the joyful sound.* The sound of the
ist... ever Trumpet of the Gospel, is a joyful sound,
ill... and blessed are they that live under the hearing
gh... it. To live in the days of the *Messiah* is an
happ... happiness. We in our days enjoy the happiness
I... which the Servants of God before Christ came,
No... earnestly wished for. *Abraham* did earnestly de-
fire

fire to see Christs Day, and when by Faith he
 see that Day coming, rejoyced exceedingly
 it. Christ therefore said, Joh. 8. 56. *Abraham shall be
 saw my day and rejoyced, he saw it and was glad.*
 Was glad that the *Messiah* would come into
 World, and set up His blessed Kingdom. These
 the Disciples of our Lord Jesus Christ were
 blessedest Men that ever had been in the World
 before, on this account; in that they did see
 the beginnings of Christs Kingdom, and
 conversed with Christ. Wherefore Christ said
 unto them, *Blessed are your eyes for they have seen, and
 blessed are your ears for they have heard, those things which
 many prophets and righteous Men have desired to see, and
 to hear.* The New Testament Church State is a better
 is a better state than the Old Testament State. We
 We are freed from a multitude of Rites and Ceremonies,
 Ceremonies, and some intollerable to be borne, which
 which were imposed on the Jews. But in the days of the
 the days of the Gospel are delivered from them. Christ
 Christ therefore said, Mat. 23. 30. *My yoke is easy, and
 easy, and my burden is light.* Since Christ has taken the
 He does not impose any hard yoke, any unprofitable
 burden upon His Servants, therefore they who have this
 have this Kingdom of Heaven vouchsafed unto them
 they are on that account blessed.

2. *THEY that have entered into the Kingdom of Heaven by their
 Grace are Blessed.* They are in the very Suburbs of
 of Heaven, who have Grace wrought in their Hearts and
 Souls, and it shall certainly go well with them. *Isai. 3. 10.*
Say ye to the righteous it shall go well with him. However
 it may go with the Wicked, yet surely it shall be well
 with them that fear God, tho' they meet with Afflictions,
 Troubles, and Tears.

erty. The Poor in Spirit it shall go well with
ly them; for nothing shall ever befall them, but
shall be good for them. If Afflictions befall
them, it shall be good for them. They shall
with the Psalmist. Psal. 119, 71. *It is good*
to me to have been afflicted. If Poverty oppress
them, or any other Affliction, all shall work to-
gether for their good: so that while in this
world they are happy. A Man that has true
Grace in his Soul cannot be a miserable
Man, let what will befall him in this World:
when he leaves this World, then there is
end to all his Poverty, and his other Afflic-
tions: and he is immediately in a most happy
State. *Balaam* was so far enlightened by the
Spirit of God, as to know this, therefore prayed,
Numb. 23. 10. *Let me die the death of the righte-*
ous, and let my last end be like his, says he. As
the righteous Men when they die they are hap-
py when they leave this World; they go to a
better World. When their last end is come,
if when they are dead, there is something *after-*
ward, their Souls don't die; there is something
they know their Death, on that account they are
happy.

LASTLY, *THEY that have the Kingdom of Glory*
in Heaven theirs are happy. The Poor in Spirit have
Subsistence which is the Seat of Blessedness, to go
in to and there to be made happy. That indeed
with the Blessedness which is the chief object of
all good Believers hope. Col. 1. 5. *The hope laid up*
in Heaven for you. That is to say, the Blessed-
ness hoped for, which is laid up in Heaven.
That Blessedness is so great that it cannot be
declared

declared how great, how glorious it is; 1 Cor. 2. Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, the thing which God hath prepared for them that love him. is so great as cannot be conceived, much less expressed in respect of the measure of it. Of the Ancients thinking to give a description of the Glory of Heaven, it was said to him Dost thou think that thou canst comprehend an Ocean in a Nut-shell. Then as to the duration of it, that is beyond conception; for it is Eternal. 1 Pet. 5. 10. The God of all grace hath called you unto his eternal glory by Jesus Christ. This Glory is an Eternal Glory, that Kingdom is an Everlasting Kingdom of our Lord Jesus Christ. I might have showed you also that the Poor Spirit are blessed, for that they shall be made Judges of the World at the last Day. So blessed as to be made Judges of Angels. 1 Cor. 6. Know you not that the Saints shall judge the World? We shall judge Angels. And what a wonderful change is that? When the Great Men of the World, that judged, that condemned the servants of God, shall see these poor Men fit on Thrones, and be their Judges. What a confounding, what an amazing sight will it be when they shall say, Why! These Men that we see fit on Thrones, we condemned them to Death. We condemned them to be burned to Death now they shall be our Judges. Thus we see the Doctrine cleared in the Particulars that have been mentioned.

For the Application.

USE

USE. I. HENCE then to despise any meerly on account of their being Poor is certainly a very bad thing. They that do so despise, they don't know whom, for ought they know they despise Heirs of a Kingdom. Therefore they need take heed of it. As the Centurion said to the chief Captain who was about wronging the Apostle, Act. 22. 26. Take heed what thou doest, for Man is a Roman. So take heed how you despise any only because poor and needy in the world, for this Man it may be for all that, is Heir of the Kingdom. To despise any meerly on the account of their meanness, their poverty, it is to reflect on God. Prov. 17. 5. so mocketh the poor reproacheth his maker. who is it has made some Rich, and others Poor? Why both the Rich and the Poor, the Lord is the Maker of them all, Prov. 22. 2. In the natural World God has made Mountains as well as Valleys, and Valleys as well as Mountains. So in the moral World all must not be Rich, some must be Poor, some must be Valleys, some must be Mountains. God has made them so to be. Then ought not to despise any on that account. A Poor Man may be as precious in the sight of God as a Rich Man, it may be far more precious. God may hear his Prayer as soon as the Prayer of another that has a hundred times more Estate. A Poor Man may be a great blessing to the Town, yea to the Land where he is, by his Prayers, by an holy Example, and may be by his Wisdom too. For a Wise Man may possibly be a very Poor Man, and by his Wisdom may be a great blessing. Solomon ob-

serves, There was a Wise Poor Man, and that Poor Man delivered the City by his Wisdom. Yet the Poor Man was forgotten, *Ecc. 9. 15.* A Wise Man may then be a Poor Man, and a Poor Man may be a Wise Man; and by his Wisdom be a great blessing unto the Town where he lives, yet may be forgotten. If he had been a Rich Man he would have been remembered, but because a Poor Man, was not minded. Solomon also observes, *Prov. 14. 20.* The poor are hated of his neighbour. The World is the World still. It admires those who are Rich & Great and despises those that are Poor and Mean. But it ought not to be so, for God doth not despise them on that account, they are the Objects of His choice many times. Says the Apostle, *James 2. 5.* *Had not God chosen the poor of this World?* Well then, shall we despise them when God has chosen them? Let it not be so.

USE II. THE other Use may be of Consolation, unto those who are Poor in this World, in case they are therewithal Poor in Spirit. Divers things may be mentioned that are very Consolatory.

CONSIDER, Jesus Christ, our Lord and Saviour, our became Poor for our sakes. *2 Cor. 8. 9.* know the Grace of our Lord Jesus Christ, though he was rich became Poor for your sakes, that ye through his poverty might be rich. Christ became Poor that we might have a Kingdom, and a Kingdom which is a thousand times better than all the Kingdoms that are in this World. Christ was very mean as to His outward appearance

that appearance. He said, Mat. 8. 20. *The Son of Man hath not where to lay his head.* So Poor that he had not a House of his own to lodge in; and when he travelled from Nazareth unto the City of Jerusalem, which was threescore Miles, He went on foot. He had not so much as a Beast to ride upon. Then Christ by being under such mean outward circumstances, has sanctified such a State and condition unto us, if Poor in Spirit; we are made conformed unto the Lord Jesus Christ thereby. Consider, If God make you Great or keep you Poor, it is in mercy, in faithfulness to you. God does it to prevent your slipping by forgetfulness of Him. If Men grow rich they many times forget God and themselves too. Agur was sensible of this, therefore prayed that he might never be Rich. Prov. 30. 8. Lord, says he, *Give me not riches lest I forget Thee.* There are very great snares in Riches; that all Men are not able to encounter with. Many a Man has lost his Soul by having a great Estate. Many a Man that has been a great Professor of Religion, having a great Estate fallen him, has lost those appearances of Religion, that once he had. In the Parable of the Sower, the thorny ground hearers went further than any of those that miscarried: And now came he to fall away. Mar. 4. 19. It is said, *The deceitfulness of Riches did choke the seed of the Word,* and those hopeful beginnings of Religion in him, were lost in the World: the deceitfulness of Riches undid his Soul. If you are Poor, it may be 'tis a sign that God intends the Kingdom of Heaven for you. That he wont put your

off with such mean things as all the great things of this World are. *Luther*, when he had a great Gift sent to him by a Person of Quality, was afraid God would put him off with a Portion in this World; he went before the Lord, fell on his knees, solemnly profest unto God he would not be put off so, that he would have the Kingdom of Heaven or nothing at all. When he lay on his Death Bed, he gave solemn thanks unto God, for that He had not made him to be a Rich Man. We should remember we shall shortly be in that Kingdom, which will infinitely compensate for all Poverty, Sorrow, Afflictions, in this World. In Heaven there want of nothing. The *Christian Hebrews* noted of them; They took the spoiling of their goods joyfully, as knowing that in Heaven they had a better and more lasting substance. In Heaven is enough to satisfy you. All the things of this World cannot satisfy the cravings of our Immortal Souls; but in Heaven we shall find that that shall give full Soul Satisfaction. If God shall order Poverty and Afflictions for us, we ought to be content. What will content us, if a Kingdom went? And the Kingdom of Heaven too? So then as for the Poor in Spirit notwithstanding whatever their condition in this World may be, there is comfort belonging to them. True, you will say, But how shall I know I am Poor in Spirit?

Ans. We may know it by two things special.

I. If we value exceedingly not Temporal but Spiritual Blessings. If we seek the Kingdom

For theirs is the Kingdom of Heaven.

35

God in the first place. If we hunger and thirst after Spiritual Riches. The Poor in Spirit is the same with the wise Merchant. Mat. 13. 46, Who sold all that he had that he might obtain the pearl of great price. So does he that is Poor in Spirit. He is willing to part with all for Grace in his Soul. True Grace in the Soul is a Pearl of great price. The Poor in Spirit would part with all the World to have Grace given to him. Christ is the Pearl of great price. The Poor in Spirit would part with all the World for Christ, and for an Interest in Him. He has seen his misery without Christ, therefore has desires inkindled in his Soul, *Oh give me Christ or I die.* Let me have Christ and I am happy. Without Him I am miserable unto Eternity.

2. *HE that is Poor in Spirit is a constant, patient beggar at Heavens Gate.* The Poor uses entreaties. The Poor in Spirit is used to entreaties. To be intreating God continually. He is not an impatient waiter. That is contrary unto being Poor in Spirit. He will Pray and wait till the Lord shall look down from Heaven, and have mercy on him. He will continue doing so, to Pray and Wait, and Wait and Pray till an answer come, at the last. As in Psal. 34. *This poor man cried, and the Lord heard him, and saved him out of all his troubles.*

Sermon

Sermon III.

MATTH. V. 4.

Blessed are they that Mourn.

THE Lord Jesus Christ in this Chapter does mention Eight Characters of such as are Blessed, the first is in the preceeding Verse which we have at divers times discoursed on. We come now unto the Second Character. *Blessed are they that Mourn.* Which is not to be understood, as if all Mourners whatsoever are blessed. There is a natural Mourning which is no evidence of blessedness. And there is a fine ful Mourning, when Men mourn and grieve for that at which they ought rather to rejoyce. As it is said of the Egyptians, *Exod. 1. 12. They were grieved when the children of Israel were multiplied.* And it is said of Tobiah and Sanballat. *Neh. 2. 10. They were exceedingly grieved when there did come a man to seek the welfare of the children of Israel.* This Mourning is a sign of a cursed Man, rather than of a blessed Man. But there is a Godly and Spiritual Mourning, which the Verse before us is to be understood

DOCT. THAT Spiritual Mourners are Blessed

THIS is the Mourning which is the Property and Character of such as are Blessed.

For clearing the Doctrine there are Two Particulars to be enquired into.

1. WHO are Spiritual Mourners?
2. HOW it appears that such are Blessed?

1. WHO are Spiritual Mourners? For Answer,
1. SUCH as Mourn under their Afflictions after due manner. Afflictions cause weeping and mourning.

No Affliction is for the present joyous, but grievous, Heb. 12. 10. There are some such that when the afflicting Hand of God is upon them they are not duly sensible of it. Jer. 5. 3. *Thou hast stricken them but they have not grieved.* Blessed are others, that when Afflictions befall them, they mourn excessively. Such do not mourn as they ought to do. As Rachel did when afflicted with the Death of her Children. Mat. 23. 18. *In Rama was there a voice heard lamentation and weeping and great mourning, Rachel weeping for her children, and refusing to be comforted,*

Christianity doth not abolish either Mirth or natural Mourning, but regulates them. It teacheth Men moderation in respect both of Mourning and Rejoycing. 1 Cor. 7. 30. *They that rejoyce as though they rejoyced not, and they that weep should be as though they wept not.* And blessed are they that attain that Perfection.

They are Spiritual Mourners that mourn under their Afflictions with Patience and with due submission to the Will of God. Jam. 5. 10, 11. *Take the Prophets for an example of suffering affliction, and of patience.* Happy are they that endure.

Ye have heard of the Patience of Job, and have seen the end of the Lord. They that endure Afflictions, if they endure them patiently they

they are blessed ones. If Men are bettered under their Afflictions, their mourning under them is a blessed Mourning. Eccl. 7. 2, 3. *It is better to go to the house of mourning than to the house of feasting. Sorrow is better than laughter. For by the sadness of the countenance the heart is made better.* A Man may bless God for such an Affliction because it does promote his blessedness. Psal. 94. 12. *Blessed is the Man whom thou chastenest, O Lord, and teachest him out of thy law.*

2. *THEY that Mourn with and for the Afflictions of Gods People are Spiritual Mourners.* The Church of God is a Spiritual Body. Every true Believer is a Member of that Body: and they that mourn with and for them are Spiritual Mourners. Heb. 13. 3. *Remember them that are in bonds as bound with them, as being your selves also in the body.* It is a sign we belong to that Spiritual Body if we sympathize therewith and are duly affected with the state and condition thereof. We have a great instance of this in *Nehemiah*, who when he heard how it went with the Lords People at *Jerusalem*, he Fasted, Mourned, and Prayed to God for them. Neh. 2. 2, 3. When he appeared before the King of *Persia* his countenance was sad. What now said the King! Is thy countenance sad? The he was very sore afraid. The Kings of *Persia* lookt on it as a dishonour to them if any came into their presence with a sad countenance therefore well might he be afraid, but he told him the reason; that the place of his *Father Sepulchres* was in a sad condition. The like we see in the Penman of the 137 Psalm, *We they*

When we remembered Sion. The troubles, the afflictions of Sion, caused him to weep, to mourn. And (says he) if I forget thee O Jerusalem, let my right hand forget her cunning. If I prefer not Jerusalem above my chief joy, let my tongue cleave to the roof of my mouth. Now they that do thus are blessed. There will a blessed day come to the People of God, and they that have mourned with and for them, shall partake in their happiness. *Isai. 66. 10. Rejoyce for joy with her all ye that have mourned for her.*

3. **THEY** that Mourn after Spiritual Enjoyments, are blessed Mourners. That mourn after communion with God; that if God withdraw from them they are troubled, and mourn exceedingly, and lament after the Lord, as the lamenting Church did, *Lam. 1. 16. Mine eye runneth down with water, because the comforter that should relieve my soul is far from me.* They that mourn after Christ, that mourn when He withdraws from them, are Spiritual Mourners. Such a one was the Spouse in the Canticles, who complains bitterly, *Cant. 5. 6. My beloved hath withdrawn himself.* We read concerning Mary, *Joh. 20. 11. That she wept very much; and what was the matter? It was demanded of her, Woman, Why weepest thou? O (saith she) Christ is gone, and I know not where I shall find him.* So she continued weeping until she found the Lord Jesus Christ. When Men are deprived of the Ordinances of God which are means of Spiritual Communion with Him, and mourn after the Lord in them, such are Spiritual Mourners. The Godly among the children of

of Israel did thus. The Ark was in Kirjath-jearim a long time, viz. Twenty Years, 1 Sam. 7. 2. then it is said, *The house of Israel lamented after the Lord.* They followed the Lord with lamentations, because the Ark that was a sign of His presence was taken from them. Such Mourners does the Prophet speak of, Zeph. 3. 18. *They are sorrowful because of the solemn Assemblies.* They were deprived of the solemn Assembly, the Publick Worship of God, that was matter of sorrow, of mourning to them. Such a Spiritual Mourner was David, as we see Psal. 42. *My soul thirsteth for God, O when shall I come and appear before God. My tears have been my meat continually, while they said to me, where is thy God?* When he remembered how he had gone with the People of God to His solemn Publick Worship, but now could not do so, he poured out my soul in me, said he. This is Spiritual Mourning.

4. *THEY that Mourn for Sin are Spiritual Mourners.* That mourn for Spiritual Evils not for Natural Evils only, but for Spiritual Evils. There are many will mourn for Affliction, it is natural so to do; yet never mourn for Sin. They will make outcries on the account of their Affliction. Jer. 30. 15. *Why criest thou for thine affliction; for the multitude of thine iniquity I have done these things unto thee.* They were guilty of iniquity, yea of a multitude of iniquities, but made no outcry on that account. Only for their Affliction. But blessed Mourners mourn for Sin especially. Yet it is not every mourning for Sin that does prove a blessed Man.

As there is a spirit of Bondage, and a spirit of Adoption; so there is a Legal mourning, and an evangelical mourning for Sin.

1. A Legal Mourning, some have had experience of, who are not blessed Men. Some that have sinned against the clear light of their Consciences, by doing so have set Conscience a roaring. *Isai. 59. 11. We roar like bears, and mourn like doves. As for our transgressions we know them.* They that Sin knowingly against God, oftentimes Conscience will roar for it. There have been Hypocrites and Reprobates, that have had great terror and sorrow in their soul because of their Sin, when the Fire of Hell has been within them. *Isai. 33. 14. The hypocrites in Sion are afraid, and they cry out, Who can stand before a consuming fire? who can dwell with everlasting burnings?* There was something of this sorrow in Cain when he cried out, *Gen. 4. 13. That his sin was greater than could be forgiven, his punishment greater than he could bear.* Something of this we see in Felix. *Act. 24. 25. When he heard Paul Preach concerning Righteousness, Temperance, and a Judgment to come, he trembled.* His guilty Conscience caused a fearful mourning; for he knew he had lived a debauched life, that he knew he had been unrighteous in his dealings with Men; and that at the Day of Judgment They would go ill with him. There was something of this mourning in Judas himself. He said, *Mat. 27. 4. I have sinned in that I have betrayed innocent blood.*

2. THERE is an Evangelical sorrow for Sin, and Mourning not wrought by the Law only, but by the

the Gospel. The mourning that brings Christ for healing, for comfort, that is the Mourning that argues a blessed Man. The Evangelical sorrow for Sin has two Properties

1. *IT is for Sin chiefly as it is against God.*
2. *IT is for Sin as Sin, therefore for all Sin.*

1. WHERE there is an Evangelical Mourning it is for Sin as it is against God. And is then called a *godly sorrow*. This we see in the Penitent Prodigal, when he was made a true Mourner for Sin, *Luk. 15. 18.* He came to his Father and said, *Father I have sinned against Heaven, and in thy sight. O (says he) I have wronged my Father, that troubles me, but that which is worse, I have wronged Heaven. Wronged the God of Heaven by Sinning as I have done. That was that which did sit heavy upon David's mourning Soul. Psal. 51. 3, 4. My sin is ever before me. Against thee, against thee only have I sinned.* How does he say that he had Sinned against God only? Did he not sin against Uriah, when he caused him to be killed with the Sword of the Ammonites? Did he not sin against Bathsheba when he tempted her to Adultery? Did he not sin against his own Body and Soul? Yes, he did, and was very sensible of it. But that that most troubled him, was the wrong he had done unto God, in that he had dishonoured the Name of God, grieved the Holy Spirit of God, that sat heavy upon his heart, especially considering he had Sinned against the special kindness of God, who had made him to know wisdom in the inward part, had given him Grace. Now to sin against such a God is grievous. So it is with

the Spiritual Mourner; the consideration of his having sinned against the goodness, the mercy of God, that causes him to mourn, and grieve. of. 3. 5. *They shall fear the Lord and his goodness.* He is afraid to Sin against so good a God. So he grieves for Sin because it is against so good a God. Thus did the Angel aggravate the Sin of the children of Israel, till he broke the heart of the godly Souls among them. *Judg. 2.* He aggravates their Sin in that they Sinned against so many mercies and favours of God, in that he had showed such favours to them as to no People in the World beside, and yet that they would so ill requite Him. Thereupon they fell a weeping, and offered Sacrifices that they might expiate the guilt of Sin. Their Sacrifices being a figure of Christs Sacrifice, which only can make an Atonement for Sin. They wept so that the place was called by the name of *Boanaim*, that signifies *Weepers*.

2. *TRUE Mourners for Sin, Mourn for all Sin.* This follows upon the former Particular; for all Sin is against God: though some Sins are in a peculiar manner so. Transgressions of the first Table of the Moral Law are in a peculiar manner against God. Yet all Sin is against God. A Man cannot Sin but he dishonours God in transgressing His Law. Therefore he mourns for all Sin, & therefore for all Sin. A Spiritual Mourner mourns in the first place for his own Sin, for all he knows he has been guilty of. Not only for gross Sins he may have fallen to; but for lesser evils. *David* mourns not only for his Adultery, which was a most heinous

Sin: but also for his numbring the People. He mourns because there had been ebullitions of pride in his heart. For so it was when he numbered the People. And *Hezekiah* too humbled himself for the pride of his heart, 2 Chron. 32. 26. The true Mourner for Sin mourns not only for sins against knowlege; them he confesses and mourns for particularly. If he remember any sins against his knowlege he mourns for them particularly, and begs pardon for them in particular. But also he mourns for his sins of ignorance, being sensible he has been guilty of many such: that he has often sinned when he little thought he sinned; that he mourns for and begs pardoning Mercy at the hands of God on the account thereof, Psal. 19. 12. *Cleanse thou me from secret faults.* That is, faults not only secret as to the knowlege of Men, but secret as to my own knowlege of them. He mourns not only on the account of sins of Commission he has been guilty of, but also for sins of Omission. He mourns he has been so unprofitable, so unfruitful, done so little good in the World. Yet they that have done the greatest good in the World are most sensible of the little good they have done. It is noted of that great Learned Man Doctor *Usher*, that some of his dying words were. *The Lord forgive my Sins of Omission.* The Lord pardon me in that I have done so little good in the World. Yet but few Men ever were in the World that did so much Good as he did, by the Sermons he Preacht, and by the Books he Wrote, and by the great and happy influence he had upon Publick Affairs.

The Mourner for Sin mourns not only for his *Actual Sins*, but for *Original Sin*. As we see in *David*, *Psal. 51. 5. I was shapen in iniquity, in* did my mother conceive me. The remainders of *Original Sin* is matter of sorrow to the blessed Mourner, as long as he continues in this World. *Isa. 7. 24. O wretched man that I am, who shall deliver me from this body of death!* O wretched man. The Greek Word may be rendred, *O mourning Man that I am*, there is a Body of Death that I carry about with me. If a Man should have a dead Body fastened to him, would he not mourn? certainly he would mourn. This is the case of the Spiritual Mourner: there is a Body of Sin cleaves to him, he cannot get rid of it, now he continues Mourning on the account of it, as long as he lives in this World. And that is a true Mourner, mourns for the sins of others, as well as for his own sins, and laments before God that others should sin and dishonour his blessed Name. Hence *David* says, *Psal. 119. 158. I beheld the transgressors and was grieved.* It was matter of sorrow to him that there should be such Transgressors in the World. *ver. 136. Rivers of waters run down mine eyes, because they will not keep thy law.* Not only his own transgressions, but the transgressions that others had made him guilty of caused him to pour out tears. Thus also *Ezra*, 9th. of *Ezra*. When he heard how they that were returned from captivity, were guilty of scandalous evils, it is said, he was astonished, and it was some time before he came from his heaviness. Thus the Apostle did sorrow very much for the infidelity of his

Countrymen. Rom. 9. 2. *I have great heaviness and continual sorrow in my heart.* And where there were scandalous miscarriages in the Church of Corinth, 2 Cor. 12. 21. the holy Apostle bewailed it. The true Mourner for Sin is one that *mourns for the Sins of the times.* The faithful Witnesses of Christ are represented in sackcloth, intimating their being in a mournful condition because of those Sins they do bear witness against. He is a Mourner for the sins of the Land, for the sins of the Town where he lives: if he is a blessed Mourner he mourns for them. Ezek. 9. 4. The Lord says, *Set a mark on them that sigh and mourn because of the abominations of Jerusalem.* Thus we see who are spiritual Mourners, it remains such are blessed. That is the Second thing to be cleared.

2. THAT Spiritual Mourners are blessed. This Aphorism is affirmed by our Lord Jesus Christ. *Blessed are they that mourn.* In the opinion of the World it is a Paradox. The World says, Blessed are they that are Rich. In opposition to that, Christ says, Blessed are the Poor in Spirit. The World says, Blessed are they that live at hearts ease, a pleasant merry life; in opposition to that, Christ says, *Blessed are they that mourn.* He proves they are Blessed in the latter part of the verse, *For they shall be comforted.* So saith the Prophet, and that the words of my Text have a reference to, for all these Eight Characters of a blessed Man have reference to some Scripture or other. So this to, *Isa. 61. 1.* where it is said. The Spirit of the Lord is upon me, he hath sent me to bind

up the broken hearted, appointed me to comfort
those that mourn in Sion, to give the oyl of joy
for mourning, the garment of praise for the spirit
of heaviness. If we consider what is implied
in this comfort, it must needs be that spiri-
tual Mourners are blessed. But of that here-
after, when we come to those words in the
latter part of the verse before us. At present
I shall mention some other Particulars that
will convince this Truth.

1. *THIS Spirit of Mourning is a special Grace*
of the Spirit of God. It is the spirit of Mourn-
ing on that account, in that it is a Mourning
wrought by the Holy Spirit. There is a *Legal*
Mourning for sin which proceeds from a com-
mon work of the Spirit of God, and there is an
Evangelical Mourning, that is a special work
of the Spirit; a Grace that none have experi-
ence of, but such as have experienc'd a work of
Grace in their Souls. Zech. 12. 10. *I will pour*
upon the inhabitants of Jerusalem, the spirit of
Grace and of supplication, and they shall mourn.
So then it is a Grace of Gods Spirit, and there-
fore they that have it are certainly blessed.
Blessed is that Man that has true Grace in his
Soul. Psal. 112. 1. *Blessed is the man that fear-*
eth the Lord. The Man that has the fear of
God, that has Grace wrought in his Soul, is a
blessed Man. For God has done more for that
Man, then if had given him all the comforts
of this life. God has done more for that Man
in whom He has bestowed the Grace of His
spirit, then if he had given him all the Riches
and all the Honours this World can afford. For

how will that Grace in his Soul issue, how will it end at last, Rom. 6. 22. *Ye have fruit unto holiness, and the end everlasting life.* So holy Mourning, godly sorrow for Sin will end in Everlasting Life. Then blessed are they that Mourn

2. *THIS Evangelical Mourning is a sure sign of Faith in Jesus Christ.* It proceeds from Faith is an effect thereof. Zech. 12. 10. *They shall look on him, and they shall mourn.* This Mourning proceeds from looking upon Christ, namely, with an eye of Faith. For so is Faith described in the Scripture by a *looking* unto Christ. Isai. 45. 22. *Look unto me, and be ye saved.* When an Israelite was bitten by a fiery Serpent, he was to look on the brasen Serpent, which was a Type of Christ, and when he looked thereon it is said, *he lived*, Numb. 21. 9. Thus when sinful creatures are sensible how Sin has wounded them, how that Serpent has bitten them, and then with a mournful eye look to Christ, *they shall live for ever.* So then if Salvation, if Everlasting Life can make a Man happy, such Mourners are happy, are blessed, Joh. 3. 16. *Whoever believes shall not perish, but shall have everlasting life.* The spiritual Mourner has never been such an one, if he had not been a Believer on the Lord Jesus Christ.

3. *SPIRITUAL Mourners are Gods Favourites.* Therefore blessed are they. Psal. 30. 5. *In his favour is life.* Now that Life is blessedness itself. In Gods Favour is that which is better than any Earthly life. *His loving kindness is better than life.* As for spiritual Mourners God has taken them into His favour. Suppose a Man

has been guilty of many and great Sins, if he mourns for them as he ought, if he has his heart so broken *for them*, as to be broken *from them*, God will receive him into His Favour, He will be reconciled unto him, as though he had not been guilty of any sin. This we see in the Parable of the Prodigal, he was very Penitent, bewail'd his having wasted his Substance in riotous living, he said I will return to my father, and when his Father saw him a great way off, he ran to meet him, fell on his neck and kissed him, intimating how willing God is to be reconciled unto Sinners, to receive them into His Favour, when they are such blessed Mourners as have been described to you. We see it also in the instance of mourning Ephraim, Jer. 31. 19. *He smote upon his thigh, in token of remorse and detestation of what he had done. I have born the reproach of my youth, says he. O the Sins of my Youth, I am ashamed, and confounded for them. Now what doth God say? Is Ephraim my dear son, he is a pleasant child. I will surely have mercy upon him. When he mourns for his past Sins, then God takes him into His Favour, God is said to be nigh to such Mourners, Psal. 34. 18. The Lord is nigh unto them that are of a broken heart. Nigh to them as their helper, their Saviour, therefore takes special care of them. However it may go with the World He will take care of their safety. It may be, (and oftentimes wonderfully) for their temporal safety, but he sure for their Eternal safety. Ezek. 9. When the destroying Angel was to go about with a*

slaughter weapon in his hand, the charge was given him, *Come not near them which have the mark of mourners upon them, who sigh and mourn for the sins of the land, dont meddle with them* I charge you that they be kept in safety. When there are terrible things coming upon the World as there are at this very day, God takes care of His Mourners. *Rev. 7. 1.* We read of the four Winds of Heaven, which were to hurt the Earth and the Sea, terrible Storms coming upon the World, now those who had the Seal Royal on them, must not be touched. It was said hurt not the Earth, neither the Sea, nor the Trees till we have sealed the Servants of God in their Foreheads. Some part of the Church is on the Earth, some part on the Sea, or in Islands which the Sea encompasses, other part of the Church among the Trees in Wilderesses wherever the Church of God is disposed of they who are His Mourners are in safety, who mourn for the dishonour done to Gods Name in the World, He takes special care of them. Such then are blessed. We see the Truth cleared in the Particulars that have been mentioned.

For Application.

Use I. If Spiritual Mourners are blessed, We may infer, from this Doctrine that which is a very sad Truth,

Infer. 1. *THAT* there are but few blessed ones in the World. For certainly there are but few Spiritual Mourners. It was the complaint of the holy Psalmist, *Psal. 12. 1. Help I cryd. for the godly*

When man ceaseth, the faithful fail from among the children of men. So may we say, help Lord, for your godly Mourners cease. There are but few such to be found in the World at this day. How few Who who mourn under Affliction as they ought to World do? Some are altogether senseless and stupid, re of when the hand of God is upon them. Though fou His fury is poured out like fire and burn them, the et they lay it not to heart, *Isai. 42. 25.* Others upon mourn under this and that bereavement, as if Roy they had lost all their happiness, and were said utterly undone. It is sadly true that Good Men r the often err on that hand. As *Jacob* did at the God supposed Death of his beloved *Joseph*, when his hure other Children would have comforted him, he or would not be comforted, he said, *I will go mourning unto my Grave* after my Son. Thus did his ness father weep for him. Then as to Mourning ed of with and for the People of God, how many are, where who are strangers to that Mourning? Nam how many are not affected when they hear them the Servants of God are cast into Prisons, they clear hear they are in horrid *Dungeons*, put into ioned merciless *Galleys*. But are no more affected then *Josephs* unnatural Brethren, when he was cast into the Pit, and was in great anguish, they at down to eat and drink. *Amos 6. 6.* They are d, Went grieved for the affliction of *Joseph*. Many ch is here are that do not Mourn after spiritual En- yments. They have not the Ordinances of d one God among them, and are well satisfied. Nay, it few is their choice. Ah! *New-England*, is this int of ue of any in thee? Yes, it is. Verily true of e godly whole Plantations. Such there are that have not

not the Ordinances of God, and are not desirous of them. Nay, when offered to them refuse them. Degenerate *New-England*, there are Multitudes in thee, never saw a Child Baptized, never saw the Lords-Supper Administered. Nay, did never so much as hear a Sermon Preached. Are these blessed Mourners, they are not. How few are there that Mourn for Sin as they ought. For their own sins and for the sins of others. If God should send *Jeremiah* as once he did to hearken, Jer. 8. *I hearkened and heard, no man repented of his wickedness.* That is to say, there were but few. Certainly it would be so at this day, if a *Jeremiah* did hearken at Mens doors, whether they mourned for Sin, as they ought, he would hear but few. If God should send an *Ezekiel* to set a mark on those that mourn for the Sins of their times, alas how few would there be found of them also.

USE II. Infer. 2. *HENCE Men may be sorrowful yet Blessed. Men may be sorrowful for their Sins and not less blessed but the more.* That sorrow may make way for their Eternal Salvation. 2 Cor. 7. 10. *Godly sorrow worketh repentance to salvation.* And Men may be sorrowful for their Afflictions yet be blessed. God expects when His Hand is upon them they should be affected with it, and threatens He will punish them more if they be not. Mal. 2. 2. *If ye will not lay it to heart I will curse your blessings,* saith the Lord. Men may be sorrowful yet blessed, because their sorrows shall end happily, their

Afflictions

Afflictions shall end in mercy and joy. As
 Christ said unto His Disciples, *Joh. 16:20*. The
 World shall rejoyce, and ye shall be sorrowful.
 But ye shall meet with Affliction when the World
 about you meet with Prosperity. But *your sor-*
row shall be turned into joy, says Christ, *and your*
joy no man taketh from you. As long as a Man
 has the gracious presence of God with him, let
 his Afflictions be whatever they may be, he is
 a happy Man. God is present in a more spe-
 cial manner with his Servants when under deep
 of Afflictions. *Isai. 43. 2*. *When thou passest through*
the waters I will be with thee, and through the
floods they shall not overflow thee, when thou walk-
st through the fire thou shalt not be burnt. If sharp
 Afflictions come, if God is with the afflicted
 they are happy. Afflictions may separate them
 from the love of Men from their favour, but
 not from the love, the favour of God. What
 shall separate us from the love of God in Christ.
 Shall tribulation? shall distress? shall persecu-
 tion? shall poverty? No, let a Man be a sor-
 rowful Man, if he has an interest in God he is
 a blessed Man; if he is interested in the Co-
 venant of Grace. This consideration did support
 David when in the greatest Affliction ever he
 met with. When *Ziglag* was burnt, when his
 Wife and Children were all fallen into the
 hands of cruel Enemies; and his Friends spoke
 of stoning him. When he wept till he could
 keep no more. *1 Sam. 30. 6*. *David encouraged*
himself in the Lord his God. He had an interest
 in God still; he lived on the Covenant then. A
 godly Man, a spiritual Mourner, may live on
 the

the Covenant of Grace, and a happy life to
 I remember one of the Ancients saith concerning
Job. That Job on the Dunghill was a happier
Man than Adam in Paradise. Truly he was
 with respect to the Covenant of Grace, which
 is a better Covenant, and established on better
 Promises than the Covenant of Works, which
 Adam in Paradise was under. In the Cove-
 nant of Grace there is a promise of perfec-
 tion which was not in the Covenant of Works.
 A Promise of a *Heaven* which is a thousand
 thousand times better than *Paradise*, therefore
 they that have an interest therein are blessed
 notwithstanding whatever sorrowful Afflictions
 they may be subject unto in this World.

USE III. *MEN may live a very pleasant, merry*
life, yet be miserable. It is said in my Text
 Blessed are they that Mourn, but where is
 said, Blessed are they that are Merry? Look
 over all the Bible, you will not find such a
 word as that is. Men may live at hearts ease
 yet be miserable. Sometimes the wicked
 Men in all the World, have least of the sor-
 rows and most of the comforts, and the good
 things of this World dispensed to them. Psal-
 73.5, 7. *They are not in trouble as other men, nei-*
ther are they plagued like other men. They
 have more than heart can wish; and are mis-
 erable Men for all that. We may not judge
 blessed ones, by what is present, but by what
 shall be hereafter, and to all Eternity. They
 that have been in the greatest Prosperity, many
 times on a sudden all their mirth is turned

to everlasting sorrow. Job. 21. 12, 13. *They
like the harp and rejoyce at the sound of the or-
gan; they spend their days in wealth.* But hearken;
what comes of it? *In a moment go down to
the grave; aye, and go down into Hell too.*
Therefore are they miserable. There is a mirth
which will end sorrowfully, Prov. 14. 13. *In
laughter the heart is sorrowful, and the end of
that mirth is heaviness.* There are Men in the
World are very merry, but there is guilt on
their Conscience, fears of Hell, and that damps
it, then the end of that mirth is heaviness.
That Young People, who have their merry
meetings would think sadly on it, and remem-
ber what the wise Man advises, Eccl. 11. 9.
*Rejoyce O young man in thy youth, and let thy
heart cheer thee, walk in the ways of thy heart,
and in the sight of thine eyes.* But do you think
he speaks in earnest, or by way of Irony. No
doubt Ironically, therefore he adds, *know thou
that for all these things God will bring thee into
judgment.* That then should be well thought
of by Men in their mad mirth and folly, the
judgment they must certainly be brought into.
Remember I have somewhere read of a com-
pany of vain companions, who were as merry
as their heart could wish; only one of them uttered
a damping word. *Sirs (said he) we lead a merry
life, if we could get some body to go to Hell for
us when we die.* O that is the misery of it,
if we must go to Hell for it, we cannot perswade
any one to go to Hell for us. Well then, a
Man may live a pleasant merry life yet be mi-
serable.

USE. IV. *WOULD you be happy, be blessed, then you must Mourn.* You must Mourn for the sin you have been guilty of in the sight of God, and continue mourning for them. Mourn with a great mourning, like the mourning of Hadrach in the valley of Megiddon. Mark what I say, Sin shall be mourned for, whether you believe it or no. Christ says, Luk. 6. 25. *Woe unto you that laugh now, for ye shall mourn and weep.* Those always on the merry pin, no sorrow for sin, shall mourn. Either you shall mourn on Earth, or mourn in Hell. Certainly you had better mourn here for a while, than in Hell forever. In Hell there is nothing but mourning, lamentations and woe. In Hell is desperate sorrow, weeping, wailing, and that throughout Eternity. O poor sinful creatures who never did shed a tear for any sin, I say again, remember the words of Christ, *Woe to you that laugh now, for you shall mourn and weep.* Impenitent hard hearted Sinners that make a pastime of sin, do you think of this? And how dare you do so, and not go home and mourn before you sleep this Night; bitterly bewail your sins in the sight of God, or as sure as this Bible is the Word of God, Hell will be your portion in a little time. They who will not mourn now, will mourn when it is too late when mourning will signify nothing. Esau neglected his time, and afterward how did he mourn with an exceeding great and bitter cry. O bless me even me also, O my Father. But it was all in vain. So such as will not mourn now, will mourn and cry when it will be too late.

For they shall be Comforted.

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for ever. O then be perswaded now to
mourn, and that Mourning will end in Ever-
lasting Consolation: *For they that Mourn shall
be Comforted.*

Sermon IV.

For they shall be Comforted.

IN this Verse we have first an *Affirmation*, and
then a *Confirmation* of it. The *Affirmation*
in the former part of the Verse, *Blessed are
they that Mourn*, concerning that we have spoken,
and showed, who are the Mourners here spoken
of, they are *Spiritual Mourners*. Such as under
Affliction demean themselves after a suitable
manner; such as Mourn with and for the
Afflictions of the People of God; that Mourn
after spiritual Enjoyments, the Ordinances of
God; such as Mourn for Sin for all Sin, espe-
cially for their own Sin. The words before us
are a *Confirmation* of what was affirmed in the
former part of the Verse. Such shall be com-
forted, and on that account are blessed.

*DOCT. Spiritual Mourners are therefore
blessed, because they shall be Comforted.*

THERE are Two Propositions contained in the
Astrine before us.

PROP.

PROP. I. SPIRITUAL Mourners shall be Comforted.

PROP. II. ON that account they are Blessed.

PROP. I. SPIRITUAL Mourners shall be Comforted. It may be at present they have little comfort. Much of the contrary, very comfortable. They are sometimes so oppressed by Melancholy as makes their lives uncomfortable. Solomon sets himself to behold the oppression done under the Sun, and says of the oppressed *they have no comfort.* Spiritual Mourners may be under Bodily Affliction, that they may have but little comfort in all they enjoy; and that which is the saddest of all, and makes them most difficult to console, it is possible they be exercised with spiritual temptations, and God may hide His Face from them, they may be in great Sorrows and trouble. So was Heman, Psal. 88. 3. *My soul is full of trouble.* ver. 14. *Lord why castest thou away my soul, why hidest thou thy face from me.* The sorrowful Church complains, Lam. 1. 16. *Thy Comforter that should relieve my soul is far from me.* And this is many times the condition of the Children of God. Isai. 54. 11. *O thou afflicted tossed with tempest and not comforted.* Though this may be the condition of spiritual Mourners, it shall not always be thus with them, the time shall come when they shall be comforted. Psal. 112. 4. *Unto the upright there ariseth light in darkness.* Though they may be in the dark they shall not always be so. Light will come, the light of comfort will be vouchsafed

afed to them, though great confusions may be
e Com on them, *they shall not be confounded World*
without end. This is evident from several things.

Jed:

1. IN that He who is the Fountain, the Au-
e Com or of all Comfort, does pronounce comfort,
little d promises comfort unto His Mourners. God
mfor himself is the Author of all true comfort,
r Me Cor. 1. 3. *The God of all comfort.* All true
olom comfort comes from God, it is built on the
under ord of God. Psal. 119. 50. *This is my comfort*
in my affliction, thy word hath quickned me. That
under hath comforted me. It is through the com-
t little t of the *Scriptures* that the Lords Mourners
rich be comforted. The Lord has commanded
st di ners that they should comfort them. 1 Thef.
d wit 14. *Comfort the feeble minded.* Spiritual
de H ourners are such, and the Lord has com-
t Sou anded His Ministers to speak comfortably
soul them. Isai. 40. 1, 2. *Comfort ye, comfort ye my*
people, saith your God, speak ye comfortably to
Jerusalem. God that has commanded others to
6. T mfort them, we may be sure Himself will
ar fr it in His own time, He has made gracious
tion omises that He will do so. *I will restore com-*
fort unto thee, saith the Lord, Isai. 57. 18. and
mforted i. 66. 13. *As one whom his mother comforteth,*
will I comfort you, and ye shall be comforted.
s wit i. 31. 13. *I will turn their mourning into joy,*
hall d make them rejoyce from their sorrow. In that
or the od has promised comfort to such, comforted
may ey must be, comforted they shall be.

Ligh 2. THE Truth before us is evident if we
vouch nsider the Office belonging to our Lord Jesus
safe E Christ.

Christ. His Office is a Magazine of Consolation; it is a blessed Store-house of Comfort in respect of all the particulars of it. The Prophetic Office of Christ affords comfort to the Lamenting Mourners. *Moses* comforted the Children of Israel by assuring them that Christ would come into the World, and be their Prophet, Deut. 18. 18. Christ is a Prophet that does understand the mind of God perfectly, and will reveal it to their comfort, so far as shall be needful for His Mourners to be acquainted with Christ as their Prophet teaches them all things. He speaks seasonable words to them. *Isai. 50.* *The Lord God hath given me the tongue of the learned, that I should speak a word in season to the weary.* Spiritual Mourners are the wearers of a word in season. A word in season is a word of Comfort spoken to them. Also the Priestly Office affords Comfort to the Penitent Believer, and a great comfort there cannot be. Christ as a Priest has made Himself a Sacrifice for His People, and by that Sacrifice has purchased Comfort for them. He was a Man of sorrows, acquainted with grief, that so His Mourners might have Comfort, might have Everlasting Joy. By stripes we are healed; that healing among other things implies this Comfort we are speaking of. Christ in respect of His Priestly Office has made full satisfaction to God for all wrongs His People have done to Him by their Sin. If a Man were miserably in debt, and must perish in a woful Prison if the debt be not paid, and himself not able to pay it, another shall come and pay his debt that

might be set at liberty, sure the hearing of it
ould be a comfort to him. Thus it is with
the Spiritual Mourner. Christ as Priest offered
himself a Sacrifice to satisfy Divine Justice.
Whereby all trespass is forgiven, and the Hand
writing against us is blotted out. God has
blotted out the debt. He will never demand
of the Believer. Surely this is comfortable,
Believers mourn for the defect of their best
things. Now Christ as Priest offers Incense and
whereby perfumes their Prayer, and renders them
acceptable to God.

If a Christian should know that all his Spi-
ritual Enemies were subdued, that would be a
comfort to him. This they may know from
consideration of the Kingly Office of the
Lord Jesus Christ. Isai. 33. 22. *The Lord is our
King, he will save us.* Save us, from what?
from Sin, Satan, Death and Hell. Certainly
it is matter of comfort. Thus the Office of
Christ affords comfort to the Believer. God has
bestowed His Son our Lord Jesus Christ, with a
blessed Office that He might be the blessed
Comforter of them that Mourn. The words
before us doubtless have respect unto the 61st
Chapter of Isaiah, where it is said of Christ,
*Spirit of the Lord is upon him, to heal the
broken hearted, to comfort all that mourn.* He is
ointed and appointed to give the oyl of joy
in mourning, the garment of praise for the
habit of heaviness.

It is evident from the Office of the Holy
Spirit, that Spiritual Mourners shall be Com-
forted. It is a blessed Truth which the Scrip-
tures reveal unto us, and is not at all known

but by the Scriptures, that the Spirit of God has an Office belonging to Him, and by that Office is a Comforter. He is therefore said to be sent by God the Father, and that as a Comforter. Joh. 14. 26. *The Comforter which is the Holy Ghost, whom the Father will send.* And He is said to be sent by Christ also. Joh. 15. 26. *The Comforter who is the Spirit of Truth, whom the Father will send.* That Comfort which Christ has purchas'd for His Mourners, the Holy Spirit makes an Application of it. The penitent Believer let him be ever so penitent, he cannot have comfort except the Holy Spirit of God apply it unto him. And when these comforts are continued it is from the operations of the same Holy Spirit. It is said of the Primitive Christians, they walked in the fear of God, and in the comforts of the Holy Ghost. By these things it is evident Spiritual Mourners shall be Comforted.

BUT then the Enquiry is, *When shall they be Comforted?*

I. SOMETIMES they are Comforted while they are in this World, and that both as to external and an internal and spiritual Comfortation. Sometimes as to outward comforts, God favours them therewith; and after their sorrows here, they enjoy great comfort. They have had sorrowful losses it may be, God's His Providence makes up their losses. They have had sad Bereavements, God makes up those Bereavements in the same Mercies afterwards. Thus it was with Job, Job 42. 10, 11. The Lord gave Job twice as much as he had before.

of God fore. And his Friends came unto him, and
y they bemoaned him *and comforted him*, over all
aid the evil that the Lord had brought upon him.
a Com the Lord blessed the latter end of Job more
is than his beginning. God blessed him in his
And H ate, and in his Children, which he had great
15. 2 comfort in. Sometimes when the Lords Peo-
reborn have been in great outward Affliction, He
ift has in His wonderful Providence delivered
Spirem, and so comforted them. The Jews the
ent Boly People of God then in the World, were
cann sad distress, the chief Minister of state in the
God aourt of *Persia* contrived to ruine them, and to
orts astroy them, all in one day. It is said, there
e same great mourning among the Jews; weep-
imiting, wailing, and many lay in sackcloth and
od, ashes. An amazing *Revolution* was brought to
y the is by the removal of one wicked Person, who
s sh as a hater of the Lords People. Then
at a change was there all on a sudden? Elth.
all the 16. *The Jews had light, gladness and joy, and a*
good day. Sometimes the Lord orders alleviating
wh circumstances to attend the Afflictions of His
as to servants, whereby they are comforted. Thus
Conso was with *Joseph* when he was sold into
ts, Egypt; Providence so ordered it, that he fell
eir fo the hands of a Master that used him more
The e a Son then a Servant. Afterward when
God e was cast into Prison, the Prison-keeper was
The ceeding kind to him, which was a comfort
kes him in his sorrow. Sometimes the Lord
s af comforts His Servants in the midst of their
o, 11, outward sorrows with *inward Consolations*, in
he h eir Souls. 1 Cor. 1. 3, 4. *The God of all com-*
te

fort, comforteth us in our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we our selves are comforted of God. ver. 5. As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. Inward Consolation. It may be when the Servants of God are in great outward Affliction, He gives them assurance of His Love that their Sins are forgiven, and that their Names are written in Heaven, and then they cannot but have comfort, glorious comfort then they *rejoyce with joy unspeakable and full glory.*

2. *HOWEVER Spiritual Mourners shall be Comforted when this Life is at an end.* As it is true concerning wicked Men, their sorrows chiefly after this life, though sometimes they endure great sorrow and anguish in this World yet it is nothing to what they must endure when once they are driven out of this World. Many times they have much comfort here, but when once Death has taken hold of them, there is an end of their comfort forever. On the other hand, it may be said concerning the children of God when they are gone out of this World, there is an end of all their sorrows forever, then that Promise shall be fulfilled, *Jer. 31. 12. They shall not sorrow any more at all.* When their Souls are got safe to Heaven, then they are comforted. As we read concerning Lazarus, he had his evil things in this World, he was poor as a Beggar, and grievous diseases were upon him. But when Lazarus dies, Angels were sent from God to carry his Soul unto

Abraham

Abrahams Bosom, and what then? *Luk. 16. 25.*
was said, *Now he is comforted.* When he was
alive he had little comfort. When dead he is
with Abraham, Isaac and Jacob, in the Kingdom
of God, he is among the Angels of God in Hea-
ven; now he is comforted. The Servants of
God in Heaven have as much comfort as ever
their hearts can hold. Yea greater comfort than
their hearts can hold. Therefore it is said,
Mat. 25. 23. Enter into the joy of thy Lord.
While they are in this World joy enters into
them, but when they are gone out of this
World, they enter into joy. Their joy is
greater than their Souls can hold. A dying
saint once said, *O the joy! the joy! the joy which*
I feel in my Soul! If the joys are so great, which
are only a foretaste, how great will be the joy
when they come to Heaven it self, where there
is fullness of joy. And at the last Day they
shall be comforted. Therefore it is said, *Psa'.
11. Light is sown for the righteous.* If it
is sown, it will spring up. When will it spring
up? at the last Day. Doubtless it will do so.
Mat. 126. 5, 6. They that sow in tears shall reap
joy. He that goeth forth with precious seed,
sowing, shall doubtless return rejoycing, bringing
sheaves with him. Sheaves of joy. When will
it be? when the reaping time comes, when
the Harvest comes. The Harvest is at the great
Day of Judgment, then they shall be comforted,
when they shall hear the Judge of all the World
saying to them, *Come ye Blessed, inherit the King-*
dom prepared for you. This for the demonstration
of the First Proposition, *That Spiritual Mourners*
shall be Comforted.

PROP. II. *THEREFORE they are Blessed.* *Speak ye*
 doth Christ say here, Blessed are they that *that her*
 Mourn. The reason why they are Blessed *need, to*
 because they shall be Comforted. This *ther Be*
 be evident if we consider, what blessed things *an inter*
 are contained in this Comfort. Truly Christ *then th*
 and all His saving benefits are contained here *from th*
 Where Christ is there is comfort, Phil. 2. 1. *tion of*
there is any consolation in Christ? That if do *them a*
 not intimate any doubt, but implies a veh *ause fo*
 ment affirmation. *If there be any consolation* *he favo*
Christ? Certainly there is Consolation in Christ *he fado*
 or no where in the World. This Spiritu *ore to*
 Mourning makes way for Christ. Sorrow *he gre*
 Sin prepares the Soul for Christ. John the *iever e*
 Baptist was to prepare a People for Christ *Christ is*
 How did he prepare them, but by Preaching *n his bu*
 Repentance, and Mourning for Sin. The great *through*
 est comfort that the Lords People of Old ha *pitator*
 was, they did by Faith know that Christ wou *f pure*
 come into the World, the promise of Christ *he La*
 coming did comfort them above all things *ments,*
 Therefore Christ said to the Jews, *Abraham sa*
my day and rejoyced, he saw it and was gla *his Ob*
 Christ is called by the Name of Consolation. *f the I*
 is said of Simeon, Luk. 2. 25. he waited for the *propiti*
 Consolation of Israel. He waited for the coming *not con*
 of Christ. Where Christ comes all His saving *re obt*
 Benefits come with Him, then which the *ourne*
 cannot be any thing more consolatory. The *piritua*
 forgiveness of Sin is one of those Benefits that *he com*
 affords comfort. Mat. 9. 2, *Be of good cheer* *that ha*
sins are forgiven. That is a comfort which can *many t*
 not be expressed, how great it is, *Isai. 40.* *nothing*

Speak ye comfortably unto Jerusalem, say unto her that her iniquity is pardoned. That is comfort indeed, to hear that iniquity is pardoned. Another Benefit by Christ, Spiritual Mourners have an interest in, which is no less cause of comfort than the forgiveness of Sin, is a deliverance from the power of Sin, not from the damnation of them only, but from the dominion of them also. There is nothing that is so great cause for Mourning, as the being deprived of the favour of God, to be cast out of His favour is the saddest thing that can be thought of, therefore to be restored unto His favour is matter of the greatest Consolation. The penitent Believer enjoys this Benefit by Christ, Rom. 3. 25. *Christ is set forth to be a propitiation through faith in his blood.* God is become Propitious, in and through the merit of Christs Blood. The Propitiatory, the *Mercy Seat* in the Ark, was made of pure Gold, under it were Two Tables of the Law in which were the Ten Commandments, the Propitiatory or *Mercy Seat* was over them, to signify that Christ by the purity of His Obedience, has covered our transgressions of the Law of God, and caused God to become Propitious unto the penitent Believer. Is there not comfort in all the joys of Heaven? These are obtained by Jesus Christ for all Spiritual Mourners. Eph. 1. 3. *God has blessed us with all spiritual blessings in heavenly places.* They shall be comforted in Heaven. Christ has purchased that happiness for them. In this World are many things very uncomfortable, but in Heaven nothing but what is comfortable. Therefore
it

it is said concerning those in the *Heavenly Jerusalem*. Rev. 21. 4. *God shall wipe away all tears from their eyes, and there shall be no sorrow there.*

2. THE Truth before us is evident, if we consider the Properties of this Comfort. I will mention but Two.

1. IT is an abounding Comfort. 2. It is an abiding Comfort.

1. IT is an abounding Comfort. Spiritual Mourners shall one day have more than a little comfort, when once they are got home, and are in their Fathers House, they shall have comfort satisfactory unto their Souls, which all the comforts in this World could never be. *Psal. 36. 8. They shall be abundantly satisfied with the fatness of thy house, thou shalt make them drink of the river of thy pleasures.* Sure they are comforted, who have a river of comfort, a river of pleasures, such a river as cannot be conceived how deep it is, how great it is. They shall not only have joy but a *full joy*; their comfort will be far greater then ever their sorrows were. Christians may meet with a great deal of sorrow and troubles in this World; but their comfort in the World to come will infinitely transcend them. *Rom. 8. 18. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed.* The sorrows of this World are not worthy to be mentioned the same day, no way to be compared with the Consolations they shall have in the better World. Suppose the most mountainous affliction that can be imagined, it is as light as

feather, in comparison with the weight of Glory; so the Consolations they shall have in the Heavenly World, 2 Cor. 4. 17. *Our light affliction worketh out for us a far more exceeding weight of Glory.* It is far greater than they themselves can imagine. As the Queen of Sheba said concerning Solomons Wisdom: She that had heard of his great Wisdom, said, Now mine eyes have seen it, and *behold the half as not told me.* So when Gods Children are got safe to Heaven, they will say, we did hear much of the joys of Heaven, the Ministers of God told us, how great the joys of Heaven were, but never told us of one half of what we find to be true. Blessed are they that shall be thus comforted.

2. *IT is an abiding as well as an abounding Comfort.* Things which will not last, will never make a Man happy. Therefore it is that all the enjoyments of this World cannot make a Man happy, because they will not continue. Earthly comforts will not continue one moment beyond this momentary life, then they will not make a Man happy. He may be a woful Man although he may enjoy much of them. Christ said unto wicked Rich Men, Luk. 6. 24. *Woe to you that are rich, for you have received your consolation.* You have received all the comfort you are ever like to have. As for the riches, honours, pleasures of this World, they all vanish, when Men leave this World. But as to these divine Consolations, they do not so. They are lasting, yea Everlasting. God has given us everlasting consolation. Not for a time only, as the things of

of this World are no more then so. But in the World to come, is *Everlasting Consolation*. Both properties of this *comfort* we have in the last verse of the 16th Psalm, *In thy presence is fulness of joy, at thy right hand are pleasures for evermore*, abounding and abiding comfort. The Apostle said to the Thessalonians. *We shall be ever with the Lord*, then concludes, *comfort one another with these words*. Thus we see the Doctrine cleared in the Particulars that have been insisted on.

FOR Improvement of it.

USE. I. HENCE then, *They are mistaken that think there is no Comfort in a Godly Life, but that it is a Life which has nothing but sorrow in it*. That is a temptation of the Devil, which poor creatures are many times discouraged with. They think that if we become Godly we shall never see a comfortable day more. We shall see nothing but sorrow; we shall live a *Melancholy Life* as long as we are in this World. It is true, when you become Godly, you will meet with some sorrows which you would not have met with, if you were not Godly, Temptations from Satan, Persecutions from an evil World: But then you will have inward joy, and the comfort of a good Conscience. 2 Cor. 1. 12. *This is our rejoicing the testimony of our conscience*, that in simplicity and godly sincerity, we have had our conversation in the World. A good Conscience is a *continual Feast*. On the other hand, a course of Sin, how will

end? It will end sadly. As *Abner* once said
Both *Joab*, *will it not be bitterness in the latter end.*
So if a Man indulge himself in the ways of
Sin, will it not be bitterness in the latter end?
Yea certainly it will be doleful bitterness.
But if a Man turn into the way of Godliness,
what will the end be? It will be comfort, and
joy unspeakable. Therefore it is said, *Prov.*
3. 17. Wisdoms ways are ways of pleasantness,
and all her paths are peace. Although it is true,
that godly Persons do sometimes indulge them-
selves in sinful sorrow and melancholy, it is
their infirmity. Thereby they wrong Religion
as well as their own Souls. Other People are
ready to think, there is no joy, no comfort in
the ways of Godliness. But certainly there is
joy to be found therein.

USE. II. *THIS should put us upon serious Ex-*
amination, whether we are Spiritual Mourners,
that shall be Comforted? Quest. Who are such?
If we are true Spiritual Mourners, then we are
voluntary Mourners for sin. It is a pleasure to
us to Mourn for Sin. *David* said, *I will be sorry*
for my Sin. He desired to Mourn for Sin, *Psal.*
38. 12. In that respect sorrow for Sin is the
greatest sorrow, for that it is from *the will.* He
that is a true Mourner for Sin, desires to Mourn
for Sin more then for any other evil whatso-
ever. He Mourns till he can Mourn no more.
He is ready to say with the Prophet. *Oh that*
my head were waters, and mine eyes a fountain
of tears, that I might weep day and night. I could
be glad to weep Day and Night because I have
Sinned

Sinned against God. Again, that Mourning for Sin which is attended with a forsaking it is a Spiritual Mourning. *Prov. 28. 13. He that confesses and forsaketh shall find mercy,* shall find comfort in the issue of it. When a Man has his heart so broken for Sin as to be broken from Sin, he is a true Spiritual Mourner. Godly sorrow works *Repentance*, that is *Reformation*. Such a Mourner was *Ephraim*. Saith he, *What have I any more to do with Idols.* When Sin is so bitter to the Soul as to desire never to have any more to do with it, this is Spiritual Mourning.

USE. III. LET us approve our selves Spiritual Mourners. Such Mourners as the Text before us speaks of. Especially take heed of such things as will harden the heart. Sin will do so, if we give way to it. *Heb. 3. 12. Take heed lest any of you be hardened through the deceitfulness of sin.* Beware of lesser evils, that is the deceitfulness of Sin, and Satan, which says, it is a small Sin, therefore you may venture upon it. Take heed of that, lest your heart be hardened thereby. And take heed of committing the same Sin over and over again. Some when they have Sinned against Conscience have been troubled for it, but committing the same Sin again and again, they could go on without any remorse, till Mourning for it was too late. Take heed of evil Companions, they will harden you in the ways of Sin. Many have had Convictions and Awakenings of Conscience, and some sorrow for Sin, but then they have fallen into wicked Company, which hath stifled their

Convictions, and thereby their hearts have been
warded to their Eternal ruine. Think much
on such things as have a tendency to break the
heart. Think much of the evil of Sin, and of
thine own exceeding sinfulness in respect of
Original Sin. How vile thy heart is, even an
Hell of abominations, a sink of Sin. There is no
sin committed on Earth or in Hell, but it is in
thy heart; that if God should give thee up to the
corruptions in thine heart thou wouldest be as
wicked as any in the World ever was. Think how
many actual Sins thou hast been guilty of. Thou
hast been guilty of more Sins then there are sands
on the shore. Think on the aggravations of thy
sins, that thou hast sinned against light, sinned
against much mercy. Think also on the Word
of God. The Wax that is hard bring it to the
fire, it will grow soft and melt. So many a
hard heart has become soft by bringing it to
the Fire of Gods Word. Think much on the
sufferings of the Lord Jesus Christ. Zech. 12.
10. *They shall look on him whom they have pierced
and they shall mourn.* If a Man shall see the
word that killed the best Friend that ever he
had in the World, would it not affect him? sure
it would affect his heart. So it is here. Christ
has been the best Friend ever thou hadst in the
World. Thy Sin has been the Sword that
killed Him; thy Unbelief has been the Spear
that has pierced the heart of Christ. O think
of it and mourn. Lastly, turn sorrow for other
things into sorrow for Sin. You can mourn for
affliction. Oh go and mourn for Sin, that has
been the cause of it. If thou hast a dead Child
before

before thee, thou canst weep over him. Go to the side and weep over an hard heart. Believe that God will bottle those Tears in Heaven. Weep then, Let us approve our selves spiritual Mourners. This is the way to have true comfort. If ever you would have comfort you must mourn for Sin. God says, *Hos. 2. 14. I will bring her into the wilderness, and speak comfortably unto her.* So thou must be like unto a Man lost in a Wilderness; and what distress is that Man in? The Soul must be brought into distress, if ever God will comfort thee. As Ground that is not broken up, the seed sown in it, will it spring up, will there be an Harvest! It is in vain for Men to think they shall receive a harvest of joy, if they have not their hearts broken for sin. Therefore doth the Prophet say, *Break up the fallow ground of your hearts.* Oh do so, mourn for sin now. If ever you shall have comfort in Heaven you will mourn for sin here on Earth. It is better it is to mourn for sin now, then to mourn in Hell to all Eternity, one you must do. Consider these are sorrowful times, the Church of God in some parts of the World, is in a very sorrowful condition. So it is with the Protestants in the Kingdom of France. The French Pharaoh, will not let them go to serve God. Neither will he, till the Almighty God shall drown him in the Red Sea of His Wrath. O the sorrows they lament under in horrid Dungeons, and cruel Gallies. It should affect our hearts and consider of it. If we are spiritual Mourners we shall sympathize with them. Many Protestants in Germany, are like to be in an afflicted state.

Go state. The Peace made between the Emperor
ieve in the French King, is like to be fatal unto
We the Protestants there. Although our own Na-
Mourison has cause to rejoyce in that God has given
ort. a King in stead of a Queen, a King that has
mour ready declared, That He would not have his
ing be subjects persecuted for their Religion. GOD
nto be mighty bless him, and inspire his Royal heart
a Wife more and more, to espouse the cause of his
? The people, which is also *God's own cause*.

er Go THERE is cause to Mourn considering the a-
broke minations committed in the Land : National
p, which cry for National Judgments. Doubt-
Men is there is a dark dismal day coming upon
joy, England, more dismal, I verily fear, than ever
or first or our Fathers saw ; except a great Re-
up to tance prevent it. What shall I say more !
mour is not *New-England* cause to Mourn ? Ah !
nfort for *New-England* ! backsliding *New-England* !
Earth tainly, thou hast cause to Mourn before the
o mourd this day. Will not God smite the People
o. Co *New-England* for their Covetousness ? We
urch ay fear that the hand of the Lord will be hea-
a ver on this Land ere long. Although God has
he Pressed us this last Year with a plentiful Har-
e *French* ; the covetous Country-men oppresses the
od. No or : they ask unreasonably for their Corn and
l draw ner Provisions ; a sad sign *New-England* will
the fo ve a Famine sent upon them ere long. Has
eons, t *Boston* cause to Mourn ? Is not Trading dead,
earts d like to be ruined, except God strangely
ourner pin to prevent it ? Are there not out-break-
ny Pr gs of Sin among us, the like not heard of in
afflic e World ? grievous abominations in the
stat F midst

midst of us. Cursed Creatures: a flying roll of Curfes is due to them, and will come upon them that are making disturbance all the Town over. Strange it is, Men should be so disturbed at

as they are. [†] It is a divine

[†] This was Preach'd Jan. 30. 1715. when a small number of wicked men, since discovered & deservedly punished, put the People in Boston into an unaccountable terror.

Judgment upon *Boston*. Men

cannot rest, cannot sleep, for

fear of a few concealed wicked

wretches. Men are concerned

as if in the midst of Enemies

that were ready to cut their

Throats every Night. The

Hand of God herein is gone out against

I will say three Words to you. Mourn

the Sins of *Boston*. For the Sins of the

Wretches that make a disturbance in the

Town. Then pray, cry unto God to make

discovery of them. Lastly, be not so much

afraid, I beseech you, be not so much

afraid. Trust in God and go take your Rest.

Depend upon God and he will keep you.

Godly Learned Mr *Norton*, I lived with him

above threescore Years ago, he was my

tor, constantly before he went to Sleep,

the latter part of the Fourth Psalm. Consider

the last Words of that Psalm, I

lay me down in peace and sleep, for thou

only makest me dwell in safety. Amen O LORD

sed a

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Earth

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Sermon V.

MATTH. V. 5.

Blessed are the Meek, for they shall inherit the Earth.

IN this Chapter there are mentioned eight qualifications of a blessed Man: Two of which have been discoursed on. We come now to the third, in which we have as in the other *Beatitudes*. 1. An Affirmation, *Blessed are the Meek*. 2. A Confirmation, *For they shall inherit the Earth*. It doth not intend all that have any degree of Meekness in them. In some Men there is a Meekness arises from their Natural Temper, a dull disposition, not so apt to passion as other Men. Some have a rational Meekness; reason does tell them it is hurtful and dishonourable to them to be in foolish Passions, therefore they forbear. But then there is a *Meekness* that is *Spiritual*, that is a special gift and grace of the Spirit of God in the hearts of His Children. Gal. 5. 22, 23. *The fruit of the Spirit is gentleness, meekness*. In Eph. 5. *The fruit of the Spirit is in all goodness*. That implies Meekness, and this is the Meekness here intended, the Meekness wrought in the souls of Gods Children, and it is indeed peculiar to them.

DOCT. THAT Christians who have the Grace of Meekness are blessed, and they shall inherit the Earth.

THE Doctrine may be opened and cleared several Propositions.

PRCP. I. MEEKNESS is that Grace whereby Men do regulate their anger. There are two things implied in this description of it.

(1.) THAT it is a Grace, a special Grace.

(2.) IT is that which doth regulate the passion, the passion of anger.

I. MEEKNESS is a Grace of the Holy Spirit of God. This Meekness the Text speaks of is Supernatural : Therefore is said to be from Above. Jam. 3.17. The wisdom that is from above is gentle, and easy to be intreated. Men naturally have not this Grace in them ; therefore are in Scripture compared unto Lyons, to Wolves to Bears, to Leopards, which are Savage Creatures, far from being Meek, Isai. 11.6, 7. That Scripture also, Godly and Gracious Men are compared unto Lambs, and to other meek Creatures. This Grace is not natural to Men. There is indeed a Meekness that is a moral virtue, found in some Unregenerate men. Some of the Heathen were renowned on that account. And there was something of this Meekness in Saul, when he was first chosen King, 1 Sam. 10.27. When some run out against him and abuse him, it is said, Saul held his Peace. That was from his being endowed and adorned with a moral Meekness, that he took no notice of the

slight

light, that had been cast upon him. But then there is a *Meekness* that is a *Special Grace*: as the former is a common work of the Spirit of God, so this is a Meekness that is a special work of the Holy Spirit in the hearts of his elect. It is a special part in that Sanctification which Gods Children and they only are the subjects of.

2. THE distinguishing Nature of this Grace, whereby it is distinguished from other Graces, is that hereby the affection and passion of *Anger* is regulated. Humility and Patience, are near a-kin unto this Grace of Meekness. Sinful anger proceeds from Pride; so Meekness flows from Humility, and Patience is the Daughter of Meekness. For a right understanding of it three things are to be asserted. [1] *That there is an anger that is lawful, yea commendable, and well consistent with the law of Meekness.* [2] *There is an anger that is Sinful.* [3] *The Grace of Meekness is contrary thereto and will help to regulate it.*

1. WE are to assert, *That there is an affection or anger that is lawful, in which there is no transgression of the law of Meekness.* Although it is true, Men are apt to Sin in nothing in the world so much as in and by their anger; nevertheless, it is possible a Man may be angry, yet not Sin. Therefore doth the Apostle exhort, *1 Th. 4. 26. Be angry and sin not.* Intimating, that if men are angry they will be in great danger of Sinning; yet that it is possible they may be angry and not sin against God. The Affection of anger was put into the heart of Man

at his first Creation, therefore cannot be in
 self Sinful. The Scriptures by an *Anthropo-*
thy, sometimes attributes anger to the blessed
 holy G O D. It is said of Unbelievers, that the
Wrath of God abideth on them. And that some
 times He is *angry*, and very angry with His
 Children. Deut. 9. 20. *The Lord was very angry*
with Aaron, and would have destroyed him, but
 not his Meek Brother *Moses* prayed earnestly
 for him. It is not to be understood as tho' the
Passion of Anger were really in the heart of God
 for that is incompatible unto His pure Nature.
 But God speaks of Himself after the manner
 Men.

AN angry man will threaten and strike,
 may be thus when God threatens and strikes
 Men, He may be said to be angry. We may
 hence conclude all anger is not sinful. *Jesus*
Christ the Son of God, who knew no sin, who
 never did any thing sinful, yet He was angry when
 there was just cause for it. *Mark* 3. 5. He being
 grieved at the hardness of their hearts, *looked*
them with anger. In repenting of Sin, anger
 implied when a man repents of his Sin, he
 is angry at himself for having Sinned against God
 that is a good anger. *Zeal* implies anger : no
 zeal is a duty in some cases. It is a good thing
 to be zealous in a good cause. And it is com-
 manded. *Rev.* 3. 19. *Be zealous and repent*.
 Now zeal is a mixt affection, consisting of love,
 grief, and anger. Zeal duly ordered is very
 pleasing to God : God not only *Commands*
 but also *Commends*, rewards it, as in *Phineas*
 when he showed an extraordinary zeal for God's
 Name.

Numb. 25. 11. The Lord said, *He hath turned away my wrath*, from the Children of Israel, while he was *zealous for my sake*. Therefore the Lord did reward him with an everlasting Priesthood, because he was *zealous for his God*. In two cases especially zeal, so anger is commendable, and not against the law of Meekness. One is, When Men are patient in their own cause, but zealous in Gods cause. Thus *Moses* was very Meek in his own cause : when his brother and Sister had abused him, he said not a word, only prayed to God for them ; but when he came to be concerned in Gods cause, *Moses* his zeal was all in a flame. He was angry with *Pharaoh* and that justly, because *Pharaoh* mocked God and dealt deceitfully with him. It is said, *Exod. 11. 8.* *He went out from Pharaoh in a great anger*. And when the Children of Israel did greatly dishonour the Name of God by making the golden Calf to be a means of worship. *Exod. 32. 19.* It is said, *Moses* *angry waxed hot*. Then when Gods Glory was concerned, his anger waxed hot. He took the Calf which they had made, burnt in the fire, ground to powder, strowed on the water, and made them drink of the water, that so their Idol which they had worshipped might be cast among filthy excrements : here was zeal and an holy anger. The Prophets, they were zealous bearing witness against the Sins of the times. *Elijah* could say, *1 King. 19. 10.* *I have been very zealous for the Lord God of Hosts*, because the children of Israel have forsaken thy Covenant, and have thrown down thine Altars. And the greatest instance

instance of zeal for God we have in our Lord *Jesus Christ*: He was very zealous when God's honour was concerned, *Joh. 2. 15*. When He found in the Temple those that did prophane it, He scourged them out. Then His Disciples remembered that Scripture, *The zeal of thine House hath eaten me up*. Again, when zeal is against Sin: when Sin is the object of Men's anger, then it is a lawful, a commendable anger. Especially zeal against those Sins which do more especially dishonour the Name of God, as transgressions against the first Table do. When idolatry is committed, the holy Name of God is profaned. So when the holy Sabbath day is polluted, those Sins are highly dishonourable to God, a provocation to him. Therefore we should be so to us: We should have a holy zeal against such Sins as these are. And when Men wrong their Neighbours, that should cause in us a holy zeal and anger. But we should remember that the anger should be more against the offence, then against the offender. The holy God when He is angry with His own Children, yet has a kindness for their Persons still. *In the midst of Wrath He remembers Mercy*. This is the first Assertion. There is an anger lawful and commendable, not transgressing the law of Meekness.

We proceed to a second Assertion, which is *That there is an anger that is very Sinful*. An anger that transgresses the law of Meekness. Causeless anger does so. *Mat. 5. 22*. *He that is angry without cause is in danger of the Judgment*. Such was *Joban's* anger at *Jacob*: *Gen. 27. 41*.

was Saul's anger at David, therefore Jonathan expostulates with him, 1 Sam. 19. 5. *Wherefore wilt thou slay David without a cause?* He was so angry with David that he could have found in his heart to have killed him, and yet had no cause for it. Hence David might well pray, as in Psal. 25. 3. *Let them be ashamed which transgress without cause.* Saul and his Courtiers in persecuting David did transgress without cause. Of the same nature was Saul's anger at Jonathan his Son, for being a friend to David, he did well to be so. Of his Father it is said, 1 Sam. 20. 30. *His anger was kindled:* and in his anger gave very ill language to Jonathan, reproached him, thou hast chose the Son of Jesse, to thine own confusion, and *unto the confusion of thy Mothers nakedness*; he in effect called him Son of a Whore in his anger.

THE greatest part of that anger, Men are subject to is altogether causeless. They take up against a man, jealous, evil surmifings, they are angry for nothing. Such was the anger of the Ammonites, which cost a terrible War, 2 Sam. 10. David very kindly sends Messengers unto Hanun their King to comfort him after the Death of his Father. His wicked Courtiers suggest to him, *Thinkest thou that David doth honour thy Father, that he hath sent comforters unto thee?* Hath not David rather sent his Servants as spies, to search the City, that he might have advantage against thee? accordingly in great fury he abused David's Embassadors. Or if Men are more angry then they have cause for, they transgress the rule of Meekness. When for a very

trifle

trifle they are in the heat of anger, it is because they have not that Meekness of which we have heard. Men will not be so unreasonable as to set a Beacon on Fire because they see a small boat landed; yet will set their Souls on Fire on the account of a mean trifle. And when Men are angry *sooner* than they should be, or *longer* than they should be, they transgress the law of Meekness. It is said, *Be not hasty in thy Spirit to be angry.* And that, *Anger rests in the bosom of Fools.* When Men are of implacable Spirit, that if once angry they will never be pleased again, that is very evil, such discover themselves to be no better than the Children of Edom. *Amos 1. 11.* It is said of *Edom*, *that his anger did tear perpetually, he retain'd his wrath for ever.* Such there are in the World, the Fire of their anger is like the Fire of Hell, it never goes out when once it is kindled. Men are very apt to exceed bounds in their anger, either as to the continuance of it, or as to the degree of it. Such it is when anger degenerates into hatred and cruelty, that is a cursed anger. Such was the anger of *Simeon* and *Levi*, for which their own Father said concerning them, *Gen. 49. 7.* *Cursed be their anger for it was fierce, and their wrath for it was cruel.* Thus when Men misplace their anger; vent their rage, their anger upon such objects as ought not to be the objects thereof, they are in a rage at the dumb Creatures that serve them. Of this sort was *Balaams* anger at the beast he rode on, *Numb. 22.* The beast had its eyes open, and saw an Angel standing before him, with a drawn Sword in his hand, at that

because he fell down; then *Balaam* was in a rage at
 the poor beast, strikes her with a staff, wished
 he had a Sword in his hand: said unto the
 beast, then he would kill her. You shall see
 Men as they go in the Streets with their Carts,
 beat the poor beasts most unmercifully, call the
 dumb Creatures all the ill names they can
 think of, this is a sinful anger. And some will
 vent their anger in railery against inanimate
 senseless Creatures. it is reported of a King
 of *Persia*, That when his Navy was cast a-way
 at Sea, he commanded some of his Servants to
 beat the Sea, that he might show his rage,
 and revenge against the Sea. Such foolish an-
 ger is in the hearts of the Children of Men.
 And it is most horrible when Men will vent their
 anger against the glorious God, and be in a rage
 at Him. Such anger is Hell upon Earth, that
 wicked men have been guilty of. Thus it is
 said concerning the *Antichristian Generation*.
Rev. 16. 11. They blasphemed God, because of their
torments, and repented not. This is Hell upon
 Earth. It is just so in Hell, there men are con-
 tinually blaspheming God, because of their tor-
 ments, and they repent not. So when men
 fret and vex at the Providence of God: If they
 meet with great disappointments, they will be
 in a rage at the glorious God that has disap-
 pointed their expectations, like that ungodly
 King, who said, 2 King. 6. 33. *This evil is of the*
Lord, why should I wait for the Lord any longer?
 There was a great Famine, he expected the re-
 moval of it sooner than it came; he sayes,
 This evil is of the Lord, why should I wait on
 the

the Lord any longer? He was angry at God. Elder B. It has been related that when the Spanish Armada were Com-
mady miscarryed in the Year Eighty-eight, the word an-
 Prince of *Parma* in indignation said, The for Converf-
 Elements were turned *Lutherans*, and that God oft.
 Almighty was become a *Lutheran*; thus did he til he
 blaspheme. les, th

So when men are angry at that which they should be glad of, should rather rejoyce at. T
 angry at their Neighbours Prosperity, because they our
 Gods eye is good towards them, their eye is evil for
 towards them. It was a strange Spirit once in WHE
Jonah, he showed there was a great deal of the delight
 Unregenerate part remaining in him, he was al ange
 angry because God spared *Nineveh*. God spared for fa-
 red that great City upon their Repentance. Why is
 now *Jonah* thought he should be looked on as ple
 a false Prophet, for that he had said the his;
 should be destroyed in Forty days. For it is other
 said, *It displeased Jonah exceedingly and he was* God,
very angry; and God said unto him, *Dost thou* the a
well to be angry? Yes (says he) *I do Well to be* the Lor
angry even unto Death: angry as long as I live. *Jonah* w
 that such a discredit should come upon me. od. S

A G A I N, The Jews were very angry that the of God,
 Gentiles were Converted, they would have had ns of
 none to be the People of God but themselves. prophet
 It is said in the Parable of the Prodigal, *Luke* ab pr
 15. 28. That his Elder Brother *was angry*, and ppose
 would not come into his Fathers house, he was nful a
 so angry, he was angry that his Brother was prove
 Converted. By the Prodigal we may under is fai
 stand the prophane ungodly Gentiles; by the deliveri
 Elder Brother we understand the Jews: this e of
 Elder

at God's Elder Brother was very angry that the Gentiles
 with him were Converted. And when Paul Preached the
 word among the Gentiles to endeavour their
 conversion, the Jews were in a rage to the ut-
 most. *Acts 22. 22.* They gave him audience
 until he spake that word of going to the Gen-
 tiles, then they cryed out, *Away with such a fel-
 low from the Earth, for it is not fit that he should
 preach here.* Thus they were angry for that, which
 because they ought to have rejoyced at, to have praised
 God for.

WHEN Men are angry at that which God is
 delighted and pleased with, that is a very fin-
 ful anger. This was *Cains* anger, *Gen. 4. 6.* The
 Lord said unto him, *Why art thou wrath, and
 why is thy countenance fallen? Why, God
 was pleased at his Brothers offering and not
 at thine; now he is angry.* When men are angry
 at others because they keep the Commandments
 of God, that is an exceeding sinful anger. Such
 was the anger of Persecutors when they trouble
 the Lords People. *Rev. 12. 17. The Dragon was
 wrath with them which keep the Commandments of
 God.* So they that are angry at the Ministers
 of God, for bearing their testimony against the
 sins of men. This was *Ahabs* anger against the
 prophet *Micajah*. *I hate him (said he) for he
 prophesie evil concerning me.* *Asa* who is
 supposed to be a good Man was a subject of this
 sinful anger, *2 Chron. 16. 10.* A holy Prophet
 reproved him for a great Sin he was guilty of,
 as is said, *He was in a rage at him for faithfully
 delivering the Messages of God.* Thus the Peo-
 ple of *Nazareth*, the City where our Saviour
 Christ

Christ was Educated for many Years; they were in a rage at him, for Preaching an admirable Sermon to them; they carried him to the brow of a Hill designing to cast Him down headlong; those *zealots* would have Murdered him but that he miraculously escaped their hands *Luke 4. 29.* Thus we see there is an anger that is sinful, and what anger it is that is so.

THE third thing to be asserted, is, That the law of Meekness is contrary to this anger, and will help men against it. If the Grace of Meekness do prevail in them, then this anger will not reign in them. If a man has the grace of Meekness in his Soul in its due exercise, He will be Patient under Afflictions from God, and abuse from Men. Aaron was under very sad affliction, two of his Sons were killed suddenly, when in the act of sinning against God too: *Lev. 10. 3.* And Aaron held his Peace. He did not Murmur at the hand of God, but was Patient and Submissive to it: that was from the Grace of Meekness. So when David was abused by cursing Shimei, how Meek and Patient was he. Some would have avenged his cause. No (said he) let him alone, it may be the Lord hath bid den him curse David. Meekness guards Men against sinful anger in all the particulars which have been mentioned. It will make Men careful not to be angry without just cause; not to be angry longer than they should be; not to a greater degree and measure than ought to be; not to vent their anger against such objects as are improper for it.

WE proceed to a Second Proposition, which is

PROPOSITION

PROP. II. *THAT the Meek are blessed.* They
 e blessed Men, blessed Women in whom this
 grace is. The godly are blessed. *The first Psalm*
 shows that godly Men are blessed Men: the Meek
 e godly. This grace of Meekness never goes
 one, where this is there are other graces too.
Sanctification is called the *New Man*, in the
 cripture: now the New Man is entire lack-
 g nothing, lacking no part. Although there
 not a Man in the World that has any grace
 him in the perfection of it; yet there is not
 godly Man in the World, but has every grace
 brought in him in some degree and measure.
 When the Meek have every grace in them; if
 they are to be pronounced blessed. The
 y, where reason why godly Men are sometimes in *Sinful*
Passions, it is because *the grace of Meekness* is
 not perfect in them; were that grace of Meek-
 ness in the perfection of it in them, they would
 ever Sin in their anger. Several things evince
 d by the Truth before us.

1. *THERE are blessed Promises which belong*
to the Meek. There is a Promise of Earthly
 blessings belong to them; as in the Text it is
 id, *They shall inherit the Earth.* The meaning
 which may be spoken to under another Pro-
 position. There is a Promise of Salvation to the
 Meek. *Psal. 149. 4. He will beautifie the Meek*
with Salvation. With what Salvation? Not
 ly a Temporal, but an Eternal Salvation, is
 at which is promis'd unto the Meek. Is it
 a blessed thing for a Man when in doubts and
 difficulties and doth not know what to do, o
 which

which way to take, to have guidance from God direction from him: Why, this is promised to the Meek. Psal. 25. 9. *The Meek he will guide in judgment, the Meek will he teach his way.*

2. **MEEKNESS** makes Men resemble the blessed God. Blessedness does consist in that, being like to God. The holy Angels are the blessedest Creatures that ever were made, and they are most like to God, they are called the *Sons of God*, in respect of similitude. Those Morning Stars, *Sons of God*, shouted for joy when the Foundations of the Earth was laid. The Holy Angels are *Sons of God*, in that in several things they are all Creatures most like to Him. To be made like unto God is a blessed thing. Meekness, kindness, goodness, belong to GOD, so as to no One else. His Name is *Long-suffering*. When He proclaimed His Name unto Moses, He said, I am the Lord God *Meek and Gracious, Long-suffering, abundance of goodness*. The Lords Servants made this confession. Neh. 9. 17. *Thou art a God slow to anger and of great kindness*. GOD is never angry with any, but with such as do the greatest dishonour to His Name; not until they do the greatest wrong possible to be done to Him, which is when they Sin against Him. He is not wont to manifest His anger in severe Judgments till they have been guilty of very many and very great Sins. *I know your manifold transgressions and your mighty sins*, Amos 5. 12. *Meekness* makes Men to be like unto Christ the Son of God. The Scripture therefore speaks of the *meekness and gentleness of Christ*. 2 Cor. 10. 1. *I beseech you*

by the *Meekness and Gentleness of Christ*. Christ says, *Learn of Me for I am Meek*, Matth. 23. 29. Christ as Man was wonderfully Meek. Moses was a figure of Christ in that respect. It is said, Numb. 12. 3. *The man Moses was very meek, above all the men which were upon the face of the earth*. Moses was the meekest man in all the Old Testament; but when Christ came He was far more meek than Moses. Moses notwithstanding his extraordinary meekness; and that He had more of this Grace than any man living in the World, yet he failed and was defective in this Grace, divers times he was in a sinful passion. The People provoked his spirit, so that he spake unadvisedly with his Lips. Whereas the Man Christ Jesus, was Meek under the vilest injuries done to Him: He was led as a Lamb to the slaughter. The Apostle takes notice of the Meekness of Christ. 1 Pet. 2. 23. *When He was reviled, reviled not again*. He was meek and *submitted his cause to that God that judgeth righteously*. Christ as God has infinite meekness belonging to Him, He has the Government of the World in His Hands: if He were infinitely Meek He would destroy the World presently. Suppose a Man to have all the Meekness, all the Patience of all the Men on Earth, and of all the Angels in Heaven; if the government of the World were in his Hands, he would certainly set it on fire in a days time. Yet Christ that has the Government of the World in His Hands, spares the World still, has continued it, will continue it till the time appointed. Its dissolution shall come, notwithstanding all

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all the provocations daily committed in i Spirit.
 Meekness makes Men resemble God the hol eth it ;
 Spirit ; the Spirit of God is a *Spirit of Grace* Hence i
 a kind Spirit, who continues striving with powerful
 bellious Sinners for a long time, tho' they pro en muc
 voke and grieve Him. Therefore to be meek God w
 to be like the holy Spirit. We find in the Go rayers
 gel that the Spirit of God appeared in th ek ye i
 likeness of a *Dove*. He descended upon our S ye shall
 viour in the likeness of a Dove. A Dove is th the me
 emblem of Meekness. They that have muc y are l
 of this Grace have much of God's Spirit in the the D
 And He has made such Spiritual as have mu essed.
 of this Grace in them. Gal. 6. 1. *Ye which a e third*
Spiritual if a Man be overtaken in a fault, restor all inher
such an one in the Spirit of Meekness. That is
 say, with a Meekness wrought in the Soul
 the Spirit of God. Lastly, *They that are Me*
are the Favourites of Heaven, therefore Bless
 are they. It is accounted a great happiness to be
 special Favourite of a great King, they that we
 Solomon's Servants and Favourites, the Que
 of Sheba said of them, *Happy are these thy Servants*
 What is it then to be a Favourite of the gre
 God, the King of Heaven ? the Meek are
 Moses as was said was the meekest Man on
 Earth, and was the greatest Favourite of G
 on the Earth. The Scripture speaks of the
 ornament of a Meek and quiet Spirit. Men are
 to have respect to those that have Ornament
 belonging to them. God respects no one on
 account. Yet there is an ornament which G
 respects those that have it ; the Man the
 man that has the ornament of a Meek and q
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spirit. God prizes it, and them in whom he loveth it; such are the Favourites of Heaven. Hence it is their Prayers are so prevalent, so powerful with Heaven. The King will hearken much to one that is his special Favourite; God will do to His Meek ones, hearken to their prayers when they cry to Him. Zeph. 2. 4. *Seek ye the Lord, all ye Meek of the Earth, it may ye shall be hid in the Day of the Lord's Anger.* the meek of the Earth seek to Him, they if they are like to prevail, they if any shall be hid in the Day of the Lord's Anger, then such are blessed. It will appear further in speaking to the third Proposition, which is, *That the Meek shall inherit the Earth.*

Sermon VI.

Blessed are the Meek, for they shall inherit the Earth.

THE Doctrine which has been observed from these words is,

DOCT. THAT Christians who are endow'd with the grace of Meekness are Bless'd, for they shall inherit the Earth.

THE Doctrine was to be opened & confirmed several Propositions.

PROP. I. *THAT Meekness is that grace whereby Men regulate the passion of anger.* We have shewn that some anger is lawful, nevertheless Men are exceeding apt to Sin in their anger either to be angry without a cause, or more than there is cause for, sooner or longer than the Divine Law allows of.

PROP. II. *THE Meek are Blessed.* For they are the Favourites of Heaven, they are such as God has a special regard for their Prayers. In a special manner they resemble God, they resemble Christ, and the Holy Spirit, who is the Spirit of Grace; and these are Blessednesses belonging to them.

As also that in the Text before us, the meaning of which is now to be enquired into. Wherefore the third Proposition is,

PROP. III. *THAT the Meek shall inherit the Earth.* This may seem a *Paradox* to carnal Men who are apt to think if they be Meek and Patient they shall be trampled upon, and all earthly comforts will on that account be taken from them; not so (says Christ) to be Meek is not only the way to obtain Heavenly but Earthly Blessings and Comforts. The meaning is not that though Blessedness did consist in Earthly Enjoyments, for that is contrary to Solomon's definition in the Book of Ecclesiastes 1st Chapter 2d Verse *Vanity of Vanities, all is Vanity.* Now Vanity can never make a Man Blessed, if it cannot then all the things of the Earth can never make a Blessed Man, for they are all Vanity; wherefore the unhappiest Men that ever lived in this World, have many times had the greatest

tion of Earthly Treasures. Psal. 17. 14. *Men of the World which have their portion in this Life, God filleth them with Earthly Treasure.* Nor is the meaning, that a Man cannot be Meek, but he must have a great portion of the Earth, or that a Man who has little of this World cannot be a Blessed Man. Christ said, *Luke 6. 20. Blessed are ye Poor.* Christ spoke to the Meek, when he said, *Ye Poor,* yet they were Blessed. Several things may be mentioned for opening and clearing the Truth before us.

1. *THE want of a Spirit of Meekness causes Men many times to be deprived of Earthly Blessings.* In their passions they will engage in *Law-suits,* and thereby are brought to nothing; and it may be for want of Meekness they lose their lives, and when Life is gone all Earthly comforts are gone with it. Psal. 49. 17. *For when he dieth he shall carry nothing away, his glory, his riches shall not descend after him.* Great Men in their passions they will engage in quarrels, & it may be in Duels, thereby they lose their Lives, so lose their Earthly comforts. Moreover, Meekness has a natural tendency to the continuance of Earthly comforts, for that it many times lengthens out the lives of Men. Meek ones often live to a good Old Age, whereas the contrary oft times shortens Days. When Men are filled with rash and foolish passion it shortens their Days, as is said concerning inordinate fornication, *it works Death,* brings Death upon Men. The like is to be said concerning inordinate passions, inordinate anger works Death.

2. *THE Meek shall surely have such a portion of Earthly Blessings, as God shall see good for them.* For where there is Meekness there is Godliness now Godliness has the promise, not only of Spiritual but Temporal Blessings, not only Heavenly, but Earthly comforts to be bestowed on them. 1 Tim. 4. 8. *Godliness has the promise of the Life that now is, and of that which is to come.* If God see such a measure of Temporal Blessings good for any of His Children, He will surely bestow them on them. Psal. 34. 9. *O Fear the Lord ye His Saints, for there is no want to them that Fear Him.* Though they may not have that Earthly Blessing, yet God will take care that they shall not want it, and if it be good not in it self only, but good for them, God will find a way to bring them to the Enjoyment thereof. Psal. 84. 11. *The Lord will give Grace and Glory, and no good thing will he withhold from them that walk Uprightly.* There are many Godly Persons, that this and the other portion of Earthly Blessings would not be good for them; they would do them more hurt than good if they had them, therefore God in faithfulness withholds them from them. But if a wise, good God see them to be good for them, they shall have them. Which is not to be understood as if a Godly Man might not be brought into great straights and difficulties, Yes, it may be so as to beg his Bread. I have somewhere read of a Godly Person, that came to a Minister to beg his Bread, the Minister enquired of him, Do you serve God? do you pray to God? Yes Sir (said he) I hope I fear and serve Him; the

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said he) how come you to be reduced to such condition, as to come to me to beg a piece of Bread? do you ever read in Scripture of a good Man brought to that pass as to beg his Bread? Yes (said he) I have read of such an one, and a good Man too, it was *David*, he came to a Minister of God to beg his Bread, and accordingly he gave him of the *Shew-Bread*: with that the Minister was wonderfully satisfied, and withheld not his Charity. But this is to be added, God takes such care of them that fear him, that He doth not in His Providence use to leave them to the condition of common Beggars, but one way or other he supplies them in His Providence. Therefore *David* said, Psal. 7. 25. *I have been young and now am old, yet have I not seen the Righteous forsaken, nor his Seed begging Bread.* *David* a Man of great experience had lived long in the World, observed things narrowly, but never observed such a thing as that, a Child of God reduced to the condition of common Beggary. No, God takes care of them. He knows His Children need Earthly Blessings while in this World, accordingly doth provide them. Matth. 6. 32. *Your Heavenly Father knoweth that you need these things*; Therefore He will supply you with Earthly Blessings while you are on this Earth. That God that feeds the Fowls of Heaven, that takes care of the dumb Creatures, do you think that he will not take care of his own Children that fear and serve him? without doubt he will,

3. *THE Meek have a true Spiritual right to 7, 16. A*
Earthly Blessings and Comforts. They are Heirs *than the r*
of the Earth; an Heir is one that has a right *ave but*
ful Dominion; so has the Children of God over *, and th*
the Earth, and Blessings of it. They are said *he wicke*
to be *Heirs of the World*, Rom. 4. 13. *Adam* *ose tha*
did forfeit his right, not only to *Paradise*, out
of which he was driven, but indeed his right to *4. A M*
the Earth, that God might justly have turned him *use of*
off the Earth. But now what *Adam* has forfeit *ve and e*
ted is restored to Believers by *Christ*. Every *a man*
Creature of God is to be received by them that *at if he*
believe with thanksgiving: they then have *an he is*
true right thereto as others have not the like *nd eart*
Others have a *Civil right* to what they enjoy *wowed up*
God gives them leave to enjoy earthly blessings *ous, hai*
they have them with Gods permission, and al *en./ship*
lowance. Like as a Malefactor has Bread and *n thou f*
Water allowed unto him until the day of Exe *re in a*
cution comes. So God allows earthly blessings *but a*
to wicked men, that they cannot properly be *an will*
said to be *Usurpers* in the enjoyment of them *toward*
Nor shall they be condemned at the last day *ife, cer*
because of their having enjoyed such blessings *mpers, a*
when they come lawfully by them: It is not *ther ch*
their using these blessings, but using them other *ther wi*
wise than they should have done, for which *of a fr*
they shall be condemned. But as for the Meek *n was c*
they have a true spiritual right in *Jesus Christ* *is better*
to whatever outward comforts God shall please *compa*
to bestow upon them; therefore it is, they have *man:*
a great blessing with what they enjoy: the li *a wilde*
tle they have it is better than all the riches *ry Wor*
wicked men enjoy. So says the Psalmist, *Psal* *ell am*

7. 16. *A little that a righteous man hath is better than the riches of many wicked.* Tho' they may have but a little they have Gods favour with over, and that is better than all the Treasures of the wicked, therefore they are better of it than those that have a great deal more.

4. *A Meek temper is many times the procuring cause of Earthly Blessings.* For that it causes love and esteem amongst men in the World. As if a man is a furious man he is little beloved, but if he is a Meek, Patient, a quiet Spirited man he is regarded, and respected accordingly. Like and earthly blessings are in some degree bestowed upon him: but who will care for a furious, hair-brain'd man. Prov. 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.* It is an earthly blessing to be in a good godly Family, tho' it were to be but a Servant in such a Family. But what man will chuse a Servant, that is of a perverse and toward Spirit? And if a man would chuse a wife, certainly he would chuse one of a loving temper, a sweet disposition. A wise Man will not chuse such a One with nothing, than another with never so much Riches, that shall be of a froward, angry disposition. Wise Solomon was of that Judgment: He says, Prov. 21. 9. *It is better to dwell in a corner on the house top, than with a brawling woman: and in the 19. verse, it is better to dwell in a wilderness than with a contentious and an angry Woman.* Men who dwell in a Wilderness well among Serpents, there are Serpents in a Wilderness.

Wilderness, certainly a Man had better dwell among Serpents than have a Serpent in his bosom. So we see a Meek temper procure earthly blessings. That which I take to be the principal thing intended in the Text before us is,

PROP. IV. *THAT the Meek shall inherit the New Earth, which is to be in the World to come.* This promise that the Meek shall inherit the Earth, will be most eminently fulfilled in the New Earth. 2 Pet. 3. 13. *According to his promise we look for a New Heaven and a New Earth, wherein shall dwell Righteousness.* By righteousness understand Men Perfectly Righteous. Our Text has respect unto the 37 Psalm, where it is affirmed over and over again, *verse 8, 11, 18, 27* That the Meek shall inherit the Earth, and they shall dwell therein for ever. They shall not inherit the Earth as it is now in its sinful, woful state; not dwell in it for ever and ever. But before that other World, the New World, New Heaven and Earth, this present Earth shall be destroyed. So says Peter, *The earth and the works of it shall be burnt up.* But it is said of the New Earth, that shall remain, and it shall be inherited by the Saints, and they shall inherit it for ever, because none shall inherit after them. The Meek shall one day reign over the Earth. So has the Scripture expressly declared, Rev. 5. 10. *We shall reign on earth.* When the Book of Gods decrees, when all the things contained in the Book of Revelations are accomplished, *We shall reign on earth.* This agrees with Dan. 7. 27. *The Dominion under the*

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*whole Heaven, shall be given to the People of the
ints of the Most High. A Dominion over the
whole Earth shall be given them. After the
me allotted for that dominion or reign is ex-
red, which will not be until after the great
ay of Judgment, then shall they be translated
Heaven, to be with God Eternally. Thus we
e the Doctrine cleared in the particulars that
ve been mentioned.*

FOR Improvement.

USE, I. WE may hence be Instructed con-
arning *the excellency that is in the Grace of
eekness. All Grace has an excellency in it :
is called the Divine Nature ; there is a Di-
ne excellency in every Grace of the Spirit
God. Therefore Grace is compared, in Scrip-
re to such things as are most excellent and
esireable. It is compared to Light ; compared
Gold. Rev. 3. 18. Christ says, I counsel thee
buy of me Gold tried in the Fire, that thou may-
be Rich, Grace is that Gold, begging is buy-
g. It is compared to Jewels, to Pearls, Prov.
15. It said there, All the things thou canst
fire are not to be compared with it, the Mer-
andize of it is better then Silver, then Gold,
en Rubies. The Knowledge of Christ that
Grace. Grow in Grace and in the Knowledge
our Lord and Saviour Jesus Christ. If we grow
the Knowledge of Christ we grow in Grace.
is a Pearl of great price, so excellent is it
at it makes those in whom it is to excel. The
ighteous is more excellent then his Neighbour.
Would*

Would you know who are the most excellent on the Earth? the Psalmist tells you, they are the *Saints* on Earth, *Psal. 16. 3. All my delight is in the Saints, the excellent in the Earth.* 'Tis true of Sanctifying Grace in general, so of this Grace of Meekness in special, the Meek are the excellent of the Earth. The excellency of this Grace appears in two things.

1. *MEEKNESS argues Wisdom.* *Jam. 1. 3. Who is a wise Man amongst you, let him shew his works in Meekness of Wisdom.* This is, in Meekness which is Wisdom. As when men are of froward tempers, it argues weakness, Children are apt to be froward, Sick Persons that are weak are apt to be froward, Aged Persons whose abilities are decayed, are apt to be fretful, to be froward; so when men are Meek and quiet, it argues Wisdom to be in them. *Prov. 14. 29. He that is slow to wrath is of great understanding, but he that is hasty of Spirit lifts up his folly,* he lets every body see his folly. The men of the World are apt to think, that if they are Meek and put up Injuries it argues a weak Spirit, but the quite contrary is true, it argues greatness, nobleness of Spirit. A Man that conquers his own Spirit is a greater conquerer than *Alexander* the great, who conquered the World but could not conquer himself. This is true concerning the Meek: some have excell'd in a *moral Meekness*, which made them renowned, but what is that to be compared with the *Christian Grace of Meekness*? No more to be compared then a living man and a picture of a man is to be compared.

2. ANOTHER thing that sets forth the desirableness of Meekness is, *It will make a Man willing and capable both to suffer and do great things for GOD, and for Men.* The Martyrs were exemplary for their Meekness; they did thereby cause the Name of GOD to be wonderfully glorified, that very many did become Christians, only because they beheld the meekness and patience of the Martyrs; when they saw how meekly they suffered the greatest indignities and pains that their enemies could inflict on them, cried out, *O the GOD of the Christians is Great GOD indeed*, who can enable his Servants with Meekness to endure such Indignities. And as such will glorify God, so will they be useful amongst Men. Some have observed that Melancthon by his excelling meekness did greater Service for the Protestant cause than Luther, of great all his mighty zeal. A Man who is under the power of his passion, when any one speaks foul words of him, he will be for taking revenge on them; such a man will never do much good in the World, never be a great Blessing in the World. But when a man shall be reproached, slandered, and shall readily forgive, and pray for them that wrong him, this is the Man that is likely to do much good on the Earth.

USE II. *WE may here be Informed of the great evil which is in that sinful anger and passion, which is a Transgression of the Law of Meekness.* The greatness of the evil appears in the great Sin that is in it. Whatever men think of it, it is a Degree

Degree of Murder, that is the greatest Sin against the second Table. Our Lord Jesus Christ gives a Spiritual and a true exposition of the moral Law, in Matth. 5. 22. *Ye have heard (say Christ) Thou shalt not Kill: But I say unto you whosoever is angry with his Brother without a cause is in danger of the Judgment:* intimating that sinful anger is a degree of Murder, Murder begins there. And when anger continues boiling in the hearts of Men, it sometimes breaks forth into Murder. Christ says, *Out of the heart proceeds Murder.* When anger degenerates into Hatred and Malice, it is *Heart-Murder*. Therefore the Scripture says, *He that hates his Brother is a Murderer, and no Murderer has Eternal Life abiding in him,* 1 Joh. 3. 15. The evil hereof appears further in that,

1. *It proceeds from evil causes.* It proceeds from that Sinful corruption which is in the hearts of Men. *Jam. 4. 1. Whence comes Wars and Fightings? come they not from your lusts that are in you.* Many times it is from the lust of pride. Pride is that which causes Men to fall into unseemly, ungodly passion, this caused the Ephraimites to be in a rage against *Jephthah*, without any just cause, their anger was so raging that they would come and set his house on Fire over his head; Why, what had *Jephthah* done, done nothing amiss, but because he had not called them to go with him against their enemies, they thought they were despised; hence proceeded that anger which cost them dear, cost above forty Thousand Lives. Sometimes Sinful passion proceeds from *Envy*, that was the

use of *Saul's* anger at *David*. The People said
their Dances, *Saul hath slain his Thousands, and*
David his Ten Thousands: From that time he
loved *David* and hated him, and in his passion
would have Murdered him, because more re-
spect was put upon *David* then upon *Saul*. Hence
as *Cain's* anger at his brother *Abel*, because his
brothers Sacrifice found acceptance with God,
his did not. Sometimes it is from the Lust of
covetousness, *Prov. 15. 27. He that is greedy of gain*
troubleth his own House. Troubleth his House not
only in that he brings Judgments on his House,
but he is very troublesome in his own House.
When he is in his passion, no body in the House
can please him: Many times this passion which is
contrary to the Grace of *Meekness*, is from *Drunk-*
ness, Strong Drink makes Men rage. *Prov.*
29, 30. Who hath sorrow? Who hath wounds
without cause? They that tarry long at the Wine.
When when in drink fall into words, and words
bring on blows, blows which make wounds, cer-
tainly that must be an evil thing that proceeds
from such evil causes.

2. *As it has evil Causes, so it has evil Effects.*
An angry Man stirs up strife, and a furious Man
brings wounds in Transgression. Men when are in their
passion, What Sin? what Transgression wont they
be guilty of? Many a Man has committed more
in one Day, when in a passion, then it may
in all the Year beside. We read concerning
Moses, when his anger waxed hot, he cast down
the two Tables on which the Law was written
and broke them. Truly there are Men in the
world when in a heat of anger, they will break
all

all the Commandments of God. It is an evil
 that makes Men lye open unto the enemies
 their Souls. *Prov. 25. 28. He that hath no rule
 over his own Spirit, is like a City that is broken
 down and without Walls.* When the Walls of
 a City are broken down, that City lies open
 to the Enemy; so it is when Men cannot rule their
 own Spirits, the enemy of their Souls watches
 for his opportunity to do them hurt, he steps in
 when they expose themselves to his Temptations
 therefore the Apostle says, *Eph. 4. 26. Be angry
 but Sin not, let not the Sun go down in your wrath,
 neither give place to the Devil.* And what greater
 evil can there possibly be, then that which
 I am going to mention, then for Men to grieve
 the Holy Spirit of God, there cannot be
 a greater evil then that is, yet so they do when
 they give way to Sinful passions, heats, anger
 which is contrary to the Law of God and
 Meekness; especially when professors of Religion
 shall do so; when *Church-Members* guilty
 of this Iniquity, O how do they grieve
 the Holy Spirit of God thereby! The Apostle
 says, *Grieve not the Holy Spirit of God, Eph. 4. 30.*
 What must we do that we may not grieve
 the Spirit of God? Why, (says he) *put away Wrath,
 Clamour, Malice.* When Professors of Religion
 shall be clamouring one against another, full
 of wrath, and fury one against another, O how they
 grieve the Holy Spirit of God thereby, this
 certainly is a very great evil.

USE, III. Hence then they which have nothing
 of this Grace of Meekness in them, they are not Blessed

Blessed

blessed are the Meek; well then, they that
 are wholly strangers to the Grace of Meekness,
 are they Blessed? No, they are not Blessed,
 they are strangers to Regeneration: In Regene-
 ration there is a *new Nature* given to a Man,
 that Man that was fierce as a Wolf will become
 meek as a Lamb, when saving Grace is wrought
 in his Soul, so is conversion described, *Isai.*
65. 25. The Wolf and the Lamb shall Feed together,
they shall not hurt nor destroy in all my holy Moun-
tains, saith the Lord. Thus it is when a Man
 has Grace wrought in his Soul, he wont hurt
 any Man willingly, but will do good to all Men.
 Not but Godly Men may be subject to Sinful
 passion, *Jonah* a good Man doubtless, it is said
 he was *very angry* when he had not the least
 cause to be so, but the contrary; a Man very
 eminent for Grace, yet may be Subject to Sin-
 ful passion. The prophet *Elijah*, the most eminent
 of God that was in the World in his Day,
 it is said of him, *He was a Man subject to*
passions as we are. We find how once he
 prayed that God would take him out of the
 world, which shewed much Infirmary and Passi-
 on; he was subject to persecution, great Men
 sought his Life, this disquieted him more than it
 could have done. The Meekest Man in the World,
 sometimes Sinful anger may discover it self
 in him. *Moses* the Meekest Man on the face
 of the Earth, it is said they provoked him *that*
spoke unadvisedly with his Lips. Altho' the
 best Men in the World are subject to Sinful
 passions, they do not reign in them, they mourn
 at them, pray against them, they get more and
 more

more victory over them; but when Men are under the Dominion of Sinful passions and destitute of the Grace of Meekness, they are not Blessed ones, that shall inherit the Earth, nor Heaven neither. But when do Sinful passions reign in Men? when they care not what they say in their passion, it is a sign they are under the reign of it. The Scripture says *He that bridleth not his tongue his Religion is vain*. When Men in their passions have no bridle to their Tongues, but let them loose to say anything, that they care not what they say, nor to whom, it is a sign they are under the dominion of this Sin. Again, the Scripture says, if a Man be a *Railer* he shall be cast out of the Church; then certainly God will cast him out of Heaven. Some in their passion will curse their Neighbours and wish his Damnation, and will curse themselves too, and wish they might be hanged if they do such a thing, and afterward will do so, and God says *Amen* to it. There was a Peer of Quality, a Knight, (*Sir Gervase Elwayes*) who was hanged for being Privy to an horrid Murder; when Executed, he solemnly warned Spectators, to beware of Cursing themselves with their Passion: For (said he) when playing at Cards, the game was otherwise than I would have had it, and in my Passion, I wished, I might be hanged if ever I played at Cards again, yet afterwards I did so; and therefore God is just in bringing me to this ignominious death.

LASTLY, LET us be Exhorted to labour for this Grace of Meekness; and labour more on it. Therefore we should consider

ly that this is an excellent Grace, as has been
owed, but a very needful grace. They that
ve it not are in an ill case, they cannot do
y one duty as they ought : they cannot suffer
e Will of God as they should : when Afflictions
s come upon them they will fret and be as a
ld bull in a Net, if they have not the grace of
eekness. And as to actual obedience they
cannot perform any one duty as they ought,
is a duty for a Man to reprove his Neigh-
ur, but then the reproofe must be with *Meek-*
ness, or it will do no good. *Restore such an one*
with the spirit of Meekness. Men cannot hear
e word of God so as to profit by it, if they
ve not this grace in them. James 1. 21. *Re-*
ceive the engrafted word with Meekness. If you
ceive it not with Meekness it will do you no
od. Men cannot pray so as to find acceptance
th God if they have not this grace of Meek-
ness. It is said, *Lift up pure hands without wrath,*
Tim. 2. 8. The wrath of Man worketh not
e Righteousness of God. So that this is a
y needful grace.

Quest. *WHAT shall we do that we may ob-*
tain it ?

d. 1. LET us make sure we have true faith
Christ. If we have faith in Christ, His Spirit
dwell in our hearts, and his Spirit dwell-
g in our hearts will mortify the Sinful anger
the passions that are there. Christ said to
s Disciples, if their Brother should offend
em, they should forgive him. They say, How
en, till seven times? Nay, says Christ till
enty times seven. A Man must have a great

measure of Meekness that can do so. Hence the Apostles prayed, *Lord, Increase our faith*. When we have a great measure of faith, our sinful passions will be mortified.

2. Look to it when passion begins, and stop it, in the beginning. *Strife* (says Solomon) *like the letting out of waters*. When water is first breaking out it may easily be stopped, but let it alone a while and it is difficult putting a stop to it. So passions when they first break out, is like the breaking out of fire, which at first breaking out may easily be stop'd, but let it alone a while and it is not easily put out. So that sinful passions in the Souls of Men, take it in the beginning that is the way to prevent its prevalency and dominion over us.

3. Let us set before us examples of Meekness. There are great examples of Meekness in Scripture: Such as *Moses, Abraham, David* and many others. But *above all, let us set before us the Example of Christ*, who says, *Learn of me for I am meek and lowly in heart*. Keep looking to *JESUS*, if we would carry it as we should do: His example is a *perfect Pattern*, or Copy for us to write after. I remember I have read of a Man who was wonderfully Patient under great abuses, and great wrongs. One asked him how he could be so Patient? Said he, I set myself to think on the Example of Christ: I thought how Christ was wronged in His Name, in His Body, and every manner of way, yet He did bear it patiently, and when I think much on that, it makes me patient too, it makes me meek under all inquietments I meet with in the World.

They shall inherit the Earth.

111

From evil Men. Think of Christs example,
Think of God's example: His Name is *Long-
suffering*; He is *slow to anger*, and does not re-
main in his anger for ever. We then should endea-
our to follow that divine example which is
set before us, in doing so we shall make it ap-
pear that we are the true Children of God.
Therefore the Apostle does exhort, with which
we conclude, Eph. 5. 1. *Be ye therefore followers
of God as dear Children.*

Sermon VII.

MATTH. V. 6.

*Blessed are they which do hunger and thirst after
Righteousness, for they shall be filled.*

HERE are as you have heard Eight Cha-
racters or qualifications of a Blessed Man,
mentioned in this Chapter, Three of them have
several times been Discoursed on. We pro-
ceed to that which is the *Fourth Character*. In
which we have as in the former, (1.) A Truth
asserted, Namely, *That they are Blessed which do
hunger and thirst after Righteousness*. It is not
Natural but a Spiritual hunger & thirst which
brings Blessedness, that which has Righteousness
the object of it. (2.) In the latter part of
the verse the Truth affirmed is proved, *For they
shall*

shall be filled. The Greek word *Chostazo*, implies not only a refection, but a satisfaction, a plenary Saturation: The good which they shall be satisfied with, is not from themselves, but from God, therefore it is expressed in the passive voice. By hunger and thirst here, desires are intended and the most ardent desires that can be.

DOCT. THAT *Christians ought not only to desire, but to hunger and thirst after Righteousness, and they that do so are blessed, and shall be satisfied.*

THE DOCTRINE may be opened and cleared in several Propositions.

PROP. I. RIGHTEOUSNESS *is very desirable.* If it were not so, they would not be pronounced blessed that do hunger and thirst after it. The inquiry may be,

WHAT *Righteousness is it that is so desirable a good?*

FOR Answer in general.

THIS is true concerning all Righteousness whatsoever. Phil. 4. 8. *Whatsoever things are honest, just, lovely, think on those things; those things are to be thought on, so as to be desired.* Whatsoever things are *just, are lovely.*

1. IT is a most desirable thing to have an interest in the *Righteousness of Christ.* That is indeed the only justifying Righteousness; no other righteousness that can be mentioned is able to make a sinner to be accepted as righteous before God, but the Righteousness of Christ

do it, and that as to many Sinners, many un-
 righteous ones. Rom. 5. 19. *By the obedience*
of One shall many be made righteous. The obedi-
 ence of Christ has been a perfect obedience
 and righteousness, and that as to a legal per-
 fection: the law it self did not require a more
 perfect obedience than that of our Lord Jesus
 Christ. Mat. 3. 15. *He has fulfilled all righteous-*
ness. His Righteousness is not the Righteous-
 ness of a meer Man, but of God-Man, of a Man
 that is God as well as Man, therefore must needs
 be infinitely Meritorious. Rom. 3. 22. *The*
Righteousness of God, is upon all that do believe.
 The Righteousness of Christ is the Righteous-
 ness of God, thence it is able to justify many.
 As there is light enough in the Sun to serve the
 whole World: So is there righteousness enough
 in Christ to save to justify a whole World of
 sinners. Mat. 4. 2. He is stiled, *The Sun of Right-*
eousness. It is on the account of His Righteous-
 ness that the Church is compared unto a Wo-
 man *clothed with the Sun*, Rev. 12. 1. This then
 is a most desirable Righteousness.

2. As Believers have the righteousness of
 Christ *imputed* to them, on the account whereof
 they are justified and blessed; they have also
 an *inherent Righteousness* in them, that also is
 desirable. Righteousness is in Scripture put for
 Sanctifying Grace, now that is a desirable thing
 and they are blessed that do obtain it. Prov. 3.
 13, 14. *Happy is the man that findeth wisdom:*
 True saving Sanctifying Grace is Wisdom. *The*
merchandise of it is better than the merchandise of
silver, and the gain thereof than fine gold. San-

Sanctifying Grace is a very excellent thing, therefore desirable: Spiritual gifts are desirable, but Grace is more excellent. The Apostle having spoken of Spiritual Miraculous gifts, 1 Cor. 12. 31. *Yet shew I unto you, says he, a more excellent way.* Sanctifying Grace, particularly that Grace of Love is the more excellent way. Grace is so excellent as that it makes them excellent that have it. It is said, *The Righteous is more excellent than his neighbour.* It is His Righteousness, His Grace which makes him to be so. Grace makes Men to be like to the Angels of Heaven. What is the difference between Angels and Devils? Angels are holy; the Devils are not so. The Man that has much Grace in his heart is an incarnate Angel. One that was cast into Prison for his Religion, said, I bless God for sending me to Prison, because there I became acquainted with *that Angel of God* John Bradford. Grace makes a Man resemble the Holy Lord Jesus Christ. Christ is styled, *He that is Holy,* Rev. 3. 7. He is called *the Righteous,* 1 Joh. 2. 1. We have an Advocate with the Father, *Jesus Christ the Righteous.* Well then, they that are Righteous resemble Him, yea they resemble the Blessed God, who is the *Holy, Holy, Holy, Lord God Almighty.* The Blessed God is said to be *Glorious in holiness,* the holiness of his Nature is eminently his Glory, the Image of God in Man, therefore especially consisteth in Righteousness and Holiness. Eph. 4. 24. *The New Man which after God is Created in Righteousness and true Holiness.*

3. *IT is desirable that Christians should never be concerned in any cause but that which is a Righteous cause.* David says, *Psal. 35. 27.* That his cause was a *Righteous cause*. So should Christians if engaged in any cause thirst and long, that which is right may be done. Christians are often wronged and abused, evil thought of, and evil spoken of; but then they should be such as can heartily desire that the truth concerning them may be known. *1 Pet. 3. 16.* *Having a good Conscience, that whereas they speak evil of you as of evil doers, they may be ashamed, that falsely accuse your good Conversation in Christ.* Should it be with Christians, they should be careful that they be not concerned in an evil cause, and that if right take place, they may not be condemned but acquitted, and if they have a Righteous cause they may be assured they shall be acquitted, and have that they desire. *Psal. 37. 6.* *Thy Righteousness he shall bring forth as the light, and thy judgment as the sun on Day.* They that are much wronged by men, yet can appeal to God to Judge them according to the goodness of their causes, are blessed, notwithstanding the hard measure they meet with in the World. This some Interpreters take to be a special thing intended in the text we are upon. The holy Prophet *Jeremiah* was wronged and slandered, then he appeals to God, *Unto thee I have revealed my cause, Jer. 11.* He told God of them; accordingly God did take vengeance on those that abused him.

4. *IT is to be desired that Righteousness may prevail the whole World throughout.* There is much

3. *IT*

much wrong Judgment in the World at present. Many times the guilty are acquitted, and the innocent condemned; yea in seats of Judicature where there ought to be none but Righteous proceedings, there is many times quite contrary. It was so in Solomon's Days, who says, *I beheld the place of Judgment that wickedness was there, and the place of Righteousness that Iniquity was there*, Eccles. 3. 16. So it is in our Days, but it shall not be so always; there will a Blessed time come, when Righteousness will take place in all parts of the World, when Righteousness shall run down the Earth as a River. Mr. Burroughs has observed, that there are about Twenty Scriptures in the Prophecy of Isaiah which spake of such a time. Indeed it will then be a *renovated World*, a New World both in literal and moral sense. 2 Pet. 3. 13. *We according to his promise look for a new Heaven and a new Earth, wherein shall dwell Righteousness*. Such an Heaven, such an Earth shall be in God's Time, wherein shall dwell Righteousness, that is to be desired, and they are Blessed that truly desire it.

PROP. II. *THAT Christians ought not to desire, but to hunger and thirst after Righteousness.* That is to say, their desires should be exceeding earnest, fervent desires, as an hungry Man desires Meat to satisfy his hunger, and a Man sore at thirst desires Water to quench his thirst, longing desires for it. As we read concerning David when sore at thirst, *he longed and said, Oh that one would give me drink of the water*

water of the well of *Bethlehem*; even so Men should be affected towards Righteousness, towards Christ and Holiness, as a hungry Man is to meat, as a thirsty Man is to drink; and how that. As,

1. *THEY that are hungry, or they that are thirsty, will be willing to part with other things that they may have their hunger or their thirst allayed.*

We read concerning *Esau*, when at the point of Death because of his hunger, he would part with that which was most valuable, part with his Birth-right rather than not have his hunger satisfied. A Man sore athirst will give a great deal for water to quench his thirst. Historians tell us of a King who sold his Kingdom for a draught of water, when he was ready to dye for thirst. They that have this spiritual hunger, this Spiritual thirst, what will they not part with for the obtaining that Righteousness which they hunger and thirst after. Sure they will do as is said concerning the wise Merchant, *Mat. 13. 46. He sold all that he had, that he might purchase the Pearl of great price.* Christ and his Righteousness is the Pearl of great Price. Grace in the Soul is a Pearl of great price. The Man that has this spiritual hunger and thirst in him, will be willing to part with all, that he may have Christ and Grace; he will part with all his Sins, he will part with the World, and renounce his own Righteousness, what will he not part with that he may have Christ, that he may have Grace?

2. *A Man that is hungry or thirsty, nothing will satisfy him without Meat and Drink.* An hungry Man

Man bring him Gold, he will say, I cannot live upon that, I must have Meat else I die : So a thirsty Man, nothing will satisfy him except he has something to drink, he concludes he shall die if he has it not; *Sampson* did so, *Judg.* 15. 18. Says he, the Lord has given me a great victory, and *now shall I die for thirst* ? And he had died if God had not provided him water to drink, for the quenching his thirst. He that has this Spiritual hunger and thirst will say, if I have not Christ I die, if I have not Grace in my Soul I perish ; nothing without Christ and Righteousness with him, will quiet his longing appetite.

3. *WHEN a Man is hungry and thirsty it is pleasant to him to have meat and drink.* *Prov.* 27. 7. *To the hungry Soul every bitter thing is sweet.* A Man that is sore athirst, drink that is none of the best will be very pleasing to his taste. A King once being very thirsty, sent for muddy water, none other being to be had, and said it was the sweetest drink that ever in his life he had tasted of. They that have this Spiritual thirst, Spiritual things which their Souls feed upon, are sweet and pleasant to them. Christ is meat and drink for the Souls of Men to live upon. *Joh.* 6. 54, 55. *Who so eateth my Flesh and drinketh my Blood hath Eternal Life ; for my Flesh is Meat indeed, and my Blood is Drink indeed.* Christ is pleasant to the Soul that hath this Spiritual Appetite. The Church therefore says *I sat down under his shadow with great Delight and his fruit was sweet to my taste.* Any thing every thing of Christ is very sweet to those that

have

have this Spiritual hunger & thirst in their Souls. The Word and Ordinances of God is that which the Souls of His Children are nourished by. *Am. 1. 7. Jerusalem remembred, her pleasant things.* The word and Worlhip of God were those pleasant things in a special manner. David, how sweet, how pleasing was the Word of God to him. *Psal. 119. 103. How sweet are thy Words unto my taste, yea sweeter than honey to my mouth.* And Job, the Word of God was more delightful to him then his necessary Food.

PROP. III. *THEY that have this Spiritual hunger and thirst, are and shall be Blessed.* So does Christ here declare, Blessed are they which do hunger and thirst after Righteousness. This then is indeed a *Paradox*, as well as the other qualifications whereby a Blessed Man is described. The World says quite contrary, the World says, *Blessed are they that are full, and miserable are they that are empty.* Now Christ teaches another Doctrine to His Disciples, *Luke 16. 21. Blessed are ye that hunger. Ver. 25. Wo unto you that are full.* The truth before us will be evident from two things especially.

I. *THEY that do hunger and thirst after Righteousness are Righteous.* There is a desire of want, and a desire of complacence. Some things are desired because we have them not, other things there are, which the more we have of them, the more we desire them. In Earthly things, Possession puts an end to the desire of it, but in Spiritual things it increaseth it. They that hunger and thirst after the Righteousness of Christ,

Christ, have that Righteousness imputed unto them, for these fervent desires proceed from Faith in the Soul, and that gives a Man a right title to the Blessed Righteousness of the Lord Jesus Christ. So when there is a hungering and thirsting after Sanctifying Grace, it is a sign that Soul is really Sanctified; the desire of Grace if it is a true earnest desire, it is a sign of Grace. *Neh. 1. 11. O Lord hear the Prayer of thy Servants, who desire to Fear thy Name.* there is a real, earnest desire to Fear the Name of God, then there is the Fear of God in such a Soul; such are Righteous, if Righteous they are Blessed.

2. *T H E R E* are Blessed promises made to such as are Righteous. So in the Text there is a promise that *they shall be filled.* Filled with what? With Good. *Psal. 107. 9. He satisfied the longing Soul, and filleth the hungry Soul with goodness.* The like promise there is, *Luke 1. 5. He filleth the hungry with good things.* And the more vehement the hunger and thirst is after this Righteousness, the more of good things are bestowed on them. God encourages his People from that consideration, to be very earnest in their desires. *Psal. 81. 10. Open thy mouth wide, and I will fill it.* Enlarge the desire of thy Soul after Spiritual Blessings, and they shall be filled. And how do the Scriptures abound with promises to them that are Righteous. *Isai. 3. 10. Say ye to the Righteous, that they shall be well with him.* There is Life promised a Life that is Eternal to all that shall be true Righteous. *Mat. 25. 36. The Righteous shall go in*

Life Eternal. Then they that hunger and thirst after Righteousness have Life Eternal, they are blessed.

PROP. IV. *A Satisfaction of Soul will follow upon this hunger and thirst.* That is intended here by that of being *Filled*; that is, they shall be fully satisfied; as when a Man has his fill of meat and drink he is satisfied, so they that have this Spiritual hunger and thirst shall be satisfied with Spiritual Blessings. As for the Children of God, that promise is fulfilled to them in part in this World, the greatest satisfaction they have is in Spiritual Blessings, in Communion with God, in the Enjoyment of Christ, in the Influences of his Holy Spirit, but then the full Satisfaction is reserved for the Heavenly World. It is in the Heavenly World, that Scripture shall be fulfilled. *Psal. 36. 8. They shall be abundantly satisfied with the Fatness of thy House, and thou shalt make them drink of the River of thy Pleasures.* Men that have food and abundance of it are satisfied, and a River of drink, sure it will satisfy them; so it shall be with those that have this Spiritual hunger and thirst in them, a River of Pleasures is that which they shall be satisfied with; thence it is that they who have tasted Christ are satisfied, they have not that appetite to other things as before that, they had. *Joh. 6. 35. He that comes to Me shall never hunger, he that believeth on Me shall never thirst.* Christ doth quench their thirst after other things; he will never hunger after the World as before, he will never thirst after

after the waters of Sin as before he did. *The* in the particulars which have been mentioned we see the Truth before us cleared.

FOR the Application.

USE. I. *HERE is matter of Conviction of just Reproof to very many who are unacquainted with this hunger and thirst; that do hunger and thirst after Righteousness.*

1. *ARE there not those that are concerned in an unrighteous cause?* How can they have carnal desires that right may be done; whereas if right be done their cause will appear to be an evil cause. Are there none among us that engage in an evil cause? They will sue their Neighbour, hour, bring him to the Court, yet have an unrighteous cause, and it may be know they have so, yet go on, Some if a Debt be paid, if the Creditor know in his Conscience the Debt is paid, but the Receipt is lost, he will sue his Neighbour, and make him pay the Debt over again; this is unrighteousness, 'tis a defrauding our Neighbour. The word of God says, He will be avenged for such unrighteous dealings as these are. 1 Thes. 4. 6. *Let no man go beyond his neighbour, or defraud him in any thing, for the Lord is the avenger of all such.* Are such Men blessed? No, the Scripture says they shall not come where the blessed are: they shall not inherit the Kingdom of God. 1 Cor. 1. 9. *You wrong and defraud your brethren. Know you not that the unrighteous shall not inherit the Kingdom of God.*

2. ARE there not many that do not hunger and thirst after that Day wherein Righteousness shall prevail all the World over? Yea, many that pray for it in words, but their hearts do not, cannot desire it: They in words pray, *Thy Kingdom come*; but if that Kingdom should come, Would it be to such unrighteous ones as they are, when that Kingdom shall come, it will cause unrighteousness and unrighteous ones to fall down before it. *The Kingdom of God is in Righteousness.* In that Kingdom there are no Laws but Righteous Laws; they that are the true subjects of that Kingdom are Righteous Men. *1 Cor. 6. 21. Thy People shall be all Righteous.* Will it be in the Blessed Day a coming, & God will then it, when Righteousness shall prevail among all Nations in the World. Now they that do not desire the coming of that Day, how can they think they are Righteous? No, and how can they think they are Blessed? *The Kingdom of Judgment*, they don't desire it, and it is a Righteous Kingdom. *Psal. 98. 9. He will Judge the World with Righteousness, and the People with Equity.* So will it be in that Day, Christians should long for it; but how few do so? There are indeed some in the World, that long for the Day of Judgment, and they that do are Blessed, there is a Crown reserved for them. *2 Tim. 4. 8. There is a Crown of Righteousness laid up, which the Lord the Righteous Judge will give to all them that love his appearing.* Are there not many that do not love and long for Christ's appearing? that the thoughts of the Day of Judgment is not a joyful but a

dismal thought to them; these fall under proof, as not hungering and thirsting after Righteousness as they should do.

3. *IS the Righteousness of Christ so valued it should be?* Are Men's desires carried out after that? or do they not desire to be justified by some other way? Alas! many Christians like the Jews of whom it is said, *Rom. 10. Going about to establish their own Righteousness have not submitted themselves unto the Righteousness of God.* Many that call themselves Christians think to be justified by a Righteousness of their own. Papists look to be saved by their own good works; it is too much so with many Protestants; they were never taken off wholly from that bottom of *Righteous self*; ask them why they hope to be justified or to be saved, they will tell you of some good works of their own; they will tell you they pray, and so do those that do not so; they will tell you they are not so bad as others in the World. The Pharisee says, *I am not like others, I am not as a Publican, no extortioner, unjust,* and the like. So it is with many, this is the foundation upon which they build their Salvation upon, that they are not so wicked as others, perform religious Duties, have a form of Godliness, were never acquainted with the power of it.

4. *ARE there not those that do not hunger and thirst after sanctifying Grace?* They have Grace in their Souls; they do not hunger and thirst after it as they that are Blessed do. No man knows he is in his natural unconverted

der R state to this Day, yet lives quietly, goes on
 ng af in a careless manner, does not cry to God as a
 alued hungry Man would cry for meat, as a thirsty
 out af Man would cry for drink; this argues and
 ified proves him to be not in a state of Blessedness.
 ians and if Men desired Grace for their own Souls
 m. 10 as they ought to do, they would desire it for
 eousne others too, especially they should desire it for
 ghted their Children; but do we not see many, their
 s Chri chief care is how to leave their Children Rich
 sness and well to pass in this World, though they die
 by th strangers to a work of Grace in their Souls,
 th ma they do not concern themselves much about it.

who 5. *THEY are to be reprov'd that instead of hun-*
 sk th *giring and thirsting after Righteousness, hunger*
 e fav *ed thirst after things of a contrary nature.* It
 of th may be after Sin, abominable and filthy are
 d wo those Men that *drink Iniquity like Water.* Thus
 ou th is with many Sinners, they have a cursed
 he P *proprie* in their Souls. A Man that has a *Drop-*
 t as *t* give him Water to drink, he presently cries
 he l for more, because of that Disease: So Sinners
 undat on to Sin and can never have enough of the
 n, t cursed pleasures of Sin. This is contrary to
 orm hanging and thirsting after Righteousness.
 efs, and have not some insatiable desires after the
 of it World, and the things of the World? like the
 ing of *Babylon*, of whom it is said, *he enlarges*
 ger *his desires as Hell, that cannot be satisfied.* Men
 have ill transgress all the rules of Righteousness,
 ger all the Commands of the Law of Righteousness
 o. because they are greedy of gain. They will be
 nver guilty of Sins of Omission, they neglect Prayer,
 Est neglect

neglect reading the Scriptures, they have no time they say, their hearts are so engaged in pursuit of the World, that they will neglect Communion with God. And they will be guilty of Sins of Commission, they will oppress, cheat, lye, that so they may have more of the World; this is contrary to hungering and thirsting after Righteousness. Believe it Sirs, the Sin of Covetousness is the most dangerous Sin in the whole World; many great Professors lose their Souls because they split upon the Rock. The Sin of Covetousness is a most dangerous Sin, because Men may be guilty of it, and not think they are so. They may be under the dominion of it, yet not think they are so. It is a Spiritual Sin, not so easily discerned as some others, and on that account the danger of it is the greater, for it is as damning a Sin as can be mentioned. The word of God says expressly *That no Covetous Man that is an Idolater, shall inherit his Blessed Kingdom.* And it is said, *The Covetous whom the Lord abhorreth.*

USE. II. FOR *Exhortation.* Let us endeavour after more of this Spiritual hunger and thirst after Righteousness. Let us thirst after sanctifying Grace, that we may have more of it. And let unconverted Sinners be in agony of Soul for converting Grace: Oh pray and long and be earnest in your cries to Heaven, that God would give Grace to you, do you not know, that one dram of Grace will stand you in more stead than all the riches of this World. As for the things of this World, if Men have them they

will soon be gone from them, and they can carry nothing with them into the other World; but if they have Grace, that will pass into the eternal World with them. And they that have Grace should be still thirsting after more; the more Grace any Man has, the more earnest should he be in pressing after further degrees of Grace. Had not the Apostle *Paul* as great a measure of Grace as any Man, yet how did he strive for more, *Phil. 3. 15.* Let the Righteousness of Christ have our most fervent desires, that is the way for us to be filled, if we have that, then we shall have meat and drink for our Souls to be satisfied with. It was said concerning the Children of Israel, *Neh. 9. 15.* *Thou gavest them Bread from heaven for their hunger, and Water out of the rock for their thirst.* That Bread of Heaven was a figure of Christ, that Water out of the rock was a Type of Christ; so may we say, and have cause to bless God for what he has done for us, He has given us the Bread of Heaven and the Waters of Life, in giving Christ to us, in setting Him before us in his Blessed Gospel; no other food will satisfy our Souls, so let us strive to make us Blessed. *Isai. 55. 2.* *Wherefore say you spend Money for that which is not bread, and your labour for that which satisfieth not.* All other things without Christ are not Bread for the Soul, will never satisfy a Soul to the full, they cannot fill an Immortal Soul; all other things that can be thought of are but *Husks*, the prodigal found them so. Therefore we should hunger and thirst after Christ: He invites us to come unto him, and assures that then we shall

have that food, that drink, that will make us
for ever happy, and it is with His blessed In-
vitation I conclude, Joh. 7. 37. *If any man thirst
let him come unto me and drink.*

Sermon VIII.

MATTH. V. 7.

*Blessed are the Merciful : for they shall obtain
Mercy.*

WE come now to that which is the *Fi*
Character of a Blessed Man, mentioned
in Christs Sermon on the Mount. And this
fitly annexed to the former, which has been dis-
coursed on, concerning hungering and thirsting
after Righteousness. Men are apt to run in
extreams. In their hunger & thirst after right-
eousness, they are apt to exceed bounds to be
over Righteous, to be Sinfully severe : But they
must be *Merciful*, as well as *Righteous*. It is
not every kind of Mercifulness that is the *Ch*
acter of a Blessed Man. But as in the first
these *Eight Beatitudes* (as they are commonly
called) concerning the *blessed Poor*; it is said
Blessed are the *Poor in Spirit* : that phrase
Spirit, is to be understood in all the rest that
follow. The Merciful in Spirit are such who
have a *Spiritual mercifulness*.

DOCT. THAT *there is a Spirit of Mercifulness, which is the Character of a blessed Man, who shall obtain Mercy.*

THE Doctrine may be opened in three or four Propositions for the clearing of it.

PROP. I. SPIRITUAL *mercifulness is a gracious disposition, whence a Man from an inward compassion in his heart towards the Miserable, is ready to relieve and help them.*

I. MERCIFULNESS *is a gracious Disposition. There is the Grace of Mercy. The apostle exhorts the Corinthians to shew acts of mercy and Charity, to some that were in a poor distressed estate: He says, 2 Cor. 8. 7. See that you abound in this Grace also. This Spiritual mercifulness, is a Supernatural endowment. It is therefore said to come from above, The wisdom from above is full of mercy. And it is (as all grace is) a fruit of the Spirit of God, wrought in the Souls of His Children. Gal. 5. 22. The fruit of the spirit is gentleness, goodness. Gentleness imports a readiness to forgive injuries, so' it may be in a Mans power to revenge them. Goodness implies a readiness to communicate good to those that stand in need thereof. A Merciful Man is sometimes in Scripture taken for a good godly Man. Isai. 57. 1. The merciful man is taken away.*

2. IT *implies an inward pity and compassion in the heart. Hence is that expression, Bowels of mercies. Col. 3. 12. Put on as the Elect of God bowels of mercies. It is said of our Saviour Christ, when he saw a miserable Multitude, Mat.*

9. 36. He was *moved with compassion* on them. His bowels yerned over them, because they were in a perishing condition.

3. *MISERY is the object of Mercy.* In this the grace of Mercy differs from the grace of Love. Love has a more large object than this of Mercy; the object of our Love is our Neighbour. *Thou shalt love thy Neighbour*: Whether in Adversity or Prosperity, he is an object of love; but our *Neighbour in misery*, is a proper object of Mercy; yea Enemies themselves if in want and distresses are the objects of Mercy. It is said, *If thine enemy hunger feed him, if he thirst give him drink.* Yea, even dumb Creatures are objects of Mercy. God shew'd Mercy to Nineveh with respect to the dumb Creatures there, in that there was much Cattle there, and Infant Children that must needs be exposed to great misery, if the City were destroyed. Do God take care for Oxen! much more for miserable Men.

4. *WHERE there is Mercifulness there will be relief afforded.* The Merciful Man will deal his bread to the hungry, when he seeth the naked cover him, bring the poor to his house, Isai. 58. Men may afford relief to those in misery by words, by counsel and advise, that may be helpful to them: but to make a Merciful Man, it is not enough to speak a few cheap words, or desirable wishes, and the like, but a Merciful heart will be discovered by deeds according to Jam. 2. 16. *If a man see his Brother destitute, and say to him, Be thou clothed, be thou warmed, give not those things needful to him, What*

profit? Mercifulness appears in *Alms deeds* for the relief of the Poor. The Greek word for alms is, *Eleemosune*, which comes from *Eleos*, the English of which is, *Mercy*, because Alms are a special act of Mercy.

WE proceed to a Second Proposition.

PROP. II. *SPIRITUAL Mercifulness differs from other Mercifulness.* There is a Mercifulness which is not a grace of Sanctification, a quality that is Sinful and contrary to doing justice according to the Commandment of God. It is the Children of Israel were sometimes guilty of. God said to them concerning the cursed Canaanites, Deut. 7. 2. *Thou shalt not shew Mercy to them.* They were guilty of many Sins, that by the Law of God were to be punished with Death. God commanded the Children of Israel to be the Executioners of his righteous judgments on them; but as to some of them, they did not do it. Psal. 106. 34. *They did not destroy the Nations as the Lord commanded them.* This Sinful Mercifulness *Saul* was guilty of. God commanded him that he should utterly destroy the *Amalekites*, yet he spared *Agag* the greatest and worst of them all. And this Sinful Mercifulness was *Abab* guilty of with respect to *Benbadad*. *Benbadad* had been a great blasphemer, and when he fell into *Ababs* hands, he ought to have punish'd him with death, but he did not: therefore God sent a Prophet to say to him, *Because thou hast let go out of thy hand a man whom I appointed to utter destruction, thy life shall be for his life.* Moreover, there is a Mercifulness that is a moral vertue, a commendable endowment;

ment ; and some ungodly men have been renowned on the account of that Mercifulness. Some of the Kings of Israel were famous for that among other Nations, 1 King. 20. 31. *Who have heard that the Kings of Israel are merciful to their Enemies.* The Heathen Kings, if their Enemies fell into their hands, they would exercise barbarous cruelties toward them ; the Kings of Israel would not do so. Some of the Roman Emperors were renowned for this Morality. It is said of *Vespasian*, that when he signed a Warrant for the Execution of a Criminal, he would do it with Tears in his Eyes, wishing he had more known Letters. But Spiritual Mercifulness transcends that which is only moral or a natural endowment, and that in several respects.

1. *IT proceeds from Spiritual Principles.* Other graces are productive of this Grace. The grace of Faith, the spirit of Mercifulness proceeds from that. *No Unbeliever in the world is that merciful man, that is a blessed man.* When one asked our Saviour, *If my Brother sin against me shall I forgive him till seven times ; Say unto our Saviour, yea, until Seventy times seven ; that's Mercifulness indeed.* Upon this the Apostles said, *Lord, increase our faith.* When a Man by faith sees God has forgiven the wrong he has done to His divine Majesty, therefore he will forgive his Neighbour ; when being apprehensive how compassionate God has been to him, therefore he will be compassionate to his Neighbour, that has been most injurious to him ; that is Spiritual Mercifulness. It proceeds also from the grace of Love. 1 Cor. 13. 4. *Charity*

kind. If a Man has the grace of Charity, he will be kind to his needy Neighbour, and relieve him. If a Man has the grace of Love to God, in his heart, he will show Charity to men also, else he has not the grace of love. *John. 3. 17. Whoso hath this worlds good, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

2. *THE Man which has this Spiritual Mercifulness, has Spiritual Ends and Aims in his shewing acts of mercy.* He aims at pleasing God there, since such acts of Mercy are very pleasing to Him. *Heb. 13. 16. With such sacrifices God is well pleased:* Therefore does he offer them to God, and is willing that none but God should know of them. Ungodly men when they do acts of Mercy, they don't aim at pleasing God, but aim at themselves therein. They would be accounted Merciful and Charitable, they remember not what Christ says, *When thou givest Alms let not thy left hand know what thy right hand doth.* Let there be no sinister Ends & Aims in things you do of that nature. When the Pharisees gave Alms they would proclaim it, with sound of Trumpet. 'Tis said they had their reward, not a reward in Heaven, but the applause of Men. They were cryed up for very charitable Men, which was the thing they aimed at.

3. *SPIRITUAL Mercifulness is exercised chiefly on Spiritual Objects.* The Children of God considered as such are Spiritual Objects, and the Merciful who are blessed, are for showing kindness

ness to these especially; to others that they need their help, but especially to such as long to God. *Esther* was a great instance of Mercifulness: She lived in all the Pomp that possibly could be, but she was willing out of respect to the People of God, to venture all her grandeur and life too, to relieve them when in great distress. This now was Spiritual Mercifulness. The Merciful Man, is for doing good to all, especially to the household of faith, which is a *Spiritual Household*. And miserable Souls are the especial Objects of Spiritual Mercifulness: Therefore Christ had such compassion on the Multitude, because they were as Sheep without a Shepherd, their Souls was in a miserable estate, like to perish for want of some to break the bread of life to them. God shews His Mercy in a peculiar manner, in what He does for the Salvation of the Souls of Men: when He sends them the means of Grace, favours them with the Gospel, that they may repent, and believe, and their Souls be saved; not willing that any should perish, but that all should come to repentance. So we cannot shew Mercy more than as far as in us lies to relieve the Souls of Men.

PROP. III. *THEY that are thus Spiritual Merciful, are and shall be blessed.* This (as other Characters of a blessed Man) may seem a Paradox, for carnal reason will suggest the contrary, that if a Man be very charitable to those that are Poor, and Needy, he will bring himself to want and to misery. Nay (says Christ) this is the way to be blessed.

1. *THE Scriptures abundantly declare this, that they that are Merciful are and shall be blessed. He that hath mercy on the poor happy is he, Prov. 14. 21. There are many promises to such. Prov. 11. 25. The liberal soul shall be made fat, and he that watereth shall be watered also himself. The World has a Proverb, He is too free to be fat. Mercy is directly contrary to the divine Proverb. That an ample promise is that? Luke 6. 38. Give, and it shall be given unto you good measure, pressed down, shaken together, and running over. That is good measure indeed, that shall not be pressed up, but shall be shaken, not only shaken and pressed down, after all this running over, that the vessel can contain no more; this follows upon being Merciful, and upon giving to those that are needy. There are other Scriptures in which blessings are promised to such. Psal. 41. 1, 2. Blessed is he that considereth the poor, he shall be blessed upon the earth, the Lord will preserve him alive, the Lord will strengthen him up from the bed of languishing. And there is a promise that such shall be pronounced blessed at the great and last day. Matt. 25. 35. Christ will say, Come ye blessed, I was hungry and ye fed me, I was thirsty and ye gave me drink, naked and ye clothed me. Verily in as much as you did it to the least of these my brethren, ye have done it unto me.*

2. *IF we are Merciful they to whom we shew mercy will bless us. We shall have the blessings and the prayers of those to whom we show mercy. They that are blessed by Men especially by good praying Men, are often blessed by God,*

God, more abundantly if many such Men bless them and pray for them, God pours His blessings on them. Thus it is as to those that show Mercy to such as are needy and want relief. *Job* had the blessed experience of this truth. He was a *Father to the poor*, did relieve and provide for them, and *he made the Widows heart to sing for joy*, and the blessing of him that was ready to perish came upon him, *Job* 29. 12, 13. Sometimes a Merciful Man shall have his lengthened out, in answer to the prayers of those he has been Merciful to. Was it not so with *Ebed-melech* the Ethiopian? When the Prophet *Jeremiah* was in great distress, by his cruel Adversaries cast into Prison, thrown into a dark Dungeon, there like to starve for want of bread, *Ebed-melech* went to the King and desired liberty to deliver the Prophet out of that miserable condition, and it was done. Without doubt the Prophet prayed hard for blessings on that compassionate Ethiopian, and what did follow? God sent the Prophet to say to that Merciful Ethiopian, Thou shalt not fall into the hands of the Men of whom thou art afraid, *Thou shalt have thy life for a prey*, *Jer.* 39. 16. Sometimes those we have showed Mercy to, will obtain blessings, not only for us our selves, but for our Families, and not only Temporal but Spiritual blessings, Eternal blessings at the last day. Thus *Onesiphorus* shewed kindness to the Apostle *Paul*, and how did he pray for him? *2 Timothy* 16, 18. *The Lord give mercy unto the house of Onesiphorus; and grant unto him that he may find mercy of the Lord, in that day, for he refreshed me*

in my bonds. And this is according to the coun-
 sel which our Lord Jesus Christ has given, Luke
 6.9. *Make to your selves friends of the mammon of
 unrighteousness, that when ye fail, they may receive
 you into everlasting habitations.*

3. **MERCIFULNESS** make men to resem-
 ble God, and Christ, and the Holy Spirit: There-
 fore blessed are the Merciful. God is a *Merci-*
ful God, very pitiful, full of tender mercies, pit-
 ies his poor Creatures in misery, He supplies
 their wants, relieves them when in distress.
 who' they bring misery on themselves by their
 sin and by their Folly, yet God pitties them
 when their miseries are upon them. *Judg. 10.*
It is said, His soul was grieved for the misery
of Israel. God is so Merciful that He doth not
 willingly afflict nor bring griefs upon Men.
 He is necessitated thereunto from his hatred of
 sin, and to vindicate his own Holiness and
 righteousness. *Lam. 3. 33. He doth not afflict*
willingly, nor grieve the children of men. But when
 it seeth necessary to afflict His Children, it trou-
 bles Him, it grieves Him, it goes to His heart when
 He must do so. *Jer. 31. 20. Since I spake against him*
do earnestly remember him still, my bowels are
troubled for him. They then that are Merciful re-
 semble God. There is not a Creature in the whole
 World that has not, that does not experience
 the Mercy of God. He is good to all, *His ten-*
der mercies are over all his works. And *Merci-*
fulness, makes Men to be like to our Lord Je-
 sus Christ. He is styled a *merciful High Priest.*
He knows how to have compassion on the Ignorant,
 What compassion did He show even to his Ene-
 mies?

mies? How did He weep over them, because of that misery which He saw hastening upon them? And to be Merciful is to be like unto the Holy Spirit of God. He is styled the *Good Spirit*, Neh. 9. 20. He is full of goodness. He is called the *Spirit of Grace*. He is of a most gracious nature: He makes tenders of Grace to Sinners, He strives with them with earnest persuasions to accept of that offered Grace, which He sets before them: And sometimes He continues Striving with them a very long time. So He did with the Sinners in the Old World. God said, *My Spirit shall not always strive*. Yet nevertheless He striv'd with them for scores of Years one after another. He is a gracious Spirit, a kind loving Spirit. The more a Man has of the Spirit of God in him, the more will he have of this Spirit of Mercifulness. Moreover that Merciful Men are blessed will appear further from the next Proposition.

PROP. IV. *THE merciful shall obtain mercy.* By this their blessedness is demonstrated in the Text before us. Very often they that have been eminent for Mercifulness obtain Mercy, the Providence of God is won't to retaliate upon Men what they have been and done: If they have been Unmerciful, others shall be as Unmerciful to them. Adonibezek had unmercifully cut off the Thumbs and great Toes of his Captives. After a time he himself was served so, and then he said, *As I have done, so God has requited me*. So does Providence requite Mercifulness. Luke 6. 38. Give, and it shall be given

cause to you, for the same measure that you meet
upon which, it shall be measured to you again. They
that are full may be empty, the time may
come that there may be need for others to
show kindness and mercy to them. If they
have been kind and charitable, they need not
doubt, but that if ever they come to want,
others will be as kind to them as they have
been; or if men don't, God will. *With the
merciful He will shew Himself Merciful*, Psal.
112. 25. Says David, God will be Merciful
to me, for I have been Merciful to others.
Sometimes God orders a present retribution for
those that have been Merciful; sometimes
it is not presently, but after many Days
they shall find it. The wise Man says, *Cast
Bread upon the Waters*. Seed which is
cast upon the waters may be esteemed lost;
it shall not be so, the fruit of it will ap-
pear, it may be a long time afterwards; af-
ter many Days thou shalt receive it again.
Sometimes in this World they that have been
merciful find Mercy. The *Ægyptian* Midwives
did so, when they were Merciful to the poor
Infant Children of the *Israelites*; condemned
a wicked King to Death, he commanded
the Midwives that as soon as the Children
were born they should kill them; but they
did not so, they feared God and obeyed not
the Commandment of the King, and it is
said, *God dealt well with them, and built Houses
for them*; He blest their Families, it may be
He gave them Children, by which the House
was built because they shew'd Mercy to those

poor Infant Children, that were appointed Death by a wicked Tyrant. The Widow *Scripta* found Mercy in this Life, when she shew'd kindness to the Prophet *Elijah*, and received him into her House, and entertained him kindly: What was the effect? God by a continual Miracle preserved her, and when her Child was dead, God by a Miracle (upon the Prophets Prayer) restored her Child to life again. However, in the *Resurrection* Works they that have shewn Mercy, and done a great deal of Charity to those that needed it, shall be recompenced. Christ therefore said, *Luke* 13, 14. When thou makest a feast invite not thy Rich Neighbours, for they will do much for thee, but invite the Poor for they cannot recompence thee, *but thou shalt be recompenced*, for thou shalt be recompenced at the Resurrection of the Just. Thus we see the Doctrine cleared in the several particulars which have been insisted upon.

FOR Improvement.

USE. I. *HENCE* then they that are under the dominion of evil qualities, contrary to Mercifulness, are not to be pronounced Blessed. Who are those? this is true of,

I. *SUCH* as are hard hearted towards the Poor, and to such as are in distress and misery, that have no heart to relieve them. It is a common thing with Men, when they are at hearts ease, to have little compassion on such as are in misery. They drink Wine and bowls, & are not grieved for the affliction of Joseph. Covetous Persons that have been penurious

the Poor and hard hearted, have brought
any a Curse upon themselves. *Prov. 11. 26.*
that withholdeth Corn, the People shall Curse
but Blessing shall be upon the head of him
that selleth it. When in a time of scarcity
y withhold Corn from the Poor, when a
n shall raise the price of Corn to enrich
self, he brings a Curse on himself; but
en he sells it at such a reasonable price, as
the Poor may be able to buy it, and be
eved by it, he will have many a Blessing
e upon him for it. Some Men who call
mselves Christians, are in that more wicked
that ungodly *Herod*, that we read of, in the
Chapter of the *Acts*. A Jewish Historian tells
that in a time of great dearth, that *Herod*
ed all his Vessels of Gold and Silver to be
ed and turned into Money, that he might
chase Corn to give to the Poor, and the next
gave them seed Corn, that they might have
Harvest, should it please God to bless the
cast into the Earth; then what are they
don't show Mercy to the Poor? What
ses will some make for their penuriousness
trait-handedness to the Poor. Some say
have but a little, how can we do any thing
the relief of others. Was not our Blessed Lord
s Christ a poor Man in this World? who for
akes became Poor; Yet he had a bag for the
something He reserved to relieve the Poor
If you have but a little, God accepts a little:
accepts not according to what a Man hath
but according to what he hath: For a Man
has but a little to give, a little is far more

in the account of Heaven, than for a Rich Man to give a great deal. You see it in the instance of the Poor Widow that cast Two Mites into Gods Treasury. Some Rich Men cast in much more, there was a Poor Widow cast in Two Mites, Christ, This Poor Widow has given more than all these Rich Men, For they have given of their abundance, She has given *all her living*, that is all her living for one day. Jewish writers tell us, Two Mites would provide Sustenance for a Man for one day. If you have but little, this is the way to have more; as when Men are negligent in relieving distressed ones, they have the less for it: whereas those that are liberal, their Estates are increased thereby. *That which scattereth and yet increaseth.* He that giveth unto the Poor, increaseth his Estate thereby; and *there is that withholdeth more than is meet, and it tendeth to poverty.* It has been reported concerning a godly couple that were reduced to great straits; the Husband told his Wife, He had but Three Pence left in the World; his Pious Charitable Wife replied to him, Give that Three Pence to the Poor, God will send us more: he did so, and God immediately sent in supplies to them. Then those that are hard hearted to the Poor fall under the proof as not being among the blessed Merciful, that the Text speaks of.

2. *THOSE that are of implacable Spirits contrary to the Merciful.* Mercifulness appears not only in giving, but in forgiving, it implies a forgiving Spirit. There are those that will never forgive such as have been injurious to them. They are

Rich. e infl. em. They will bear it in Mind it may be
 lites twenty Years; as *Esau* did the wrong done to
 in m. m by his Brother *Jacob*. Are not such like the
 Mites omites, of whom it is said, *Amos* 1. 11. For
 more three transgressions of Edom, and for four I will
 en of turn away the punishment thereof, for he cast
 g, the all pitty, and *his anger did tear perpetually, he*
 iters *ained his wrath for ever*. There are those in
 ance the World, that will retain their wrath for ever.
 little, n say sometimes, If it had been a little wrong,
 n are ould forgive it, but it was a great injury
 they t was done to me, therefore I cannot forgive
 e libe Ah ! Poor Creature, I am certain of it, Thou
 Ther done God a thousand times more wrong than
 that any Man did to thee. If God should say
 his Ef thee, He has done me much wrong, therefore
 more ill not forgive him, What will become of
 has e for ever ? Dost thou expect God will
 hat give thee, if thou wilt not forgive thy
 and rious Neighbour, when God Himself
 ft in expressly declared, He will not forgive
 eplied e. *Matt. 6. 15. if ye forgive not men their*
 Poor, *passes neither will your father forgive your*
 God *passes*. There are some will pretend to for-
 Then t, but are not hearty in it ; and therefore
 under y have a wretched distinction between for-
 Merc ing and forgetting : They will forgive they
 but will never forget. Is that like Gods
 pirts giveness ? God says, I will forgive their
 s appe uities, and *I will remember their sins no more*.
 t impl en God forgives Sin He forgets it ; He does
 that f He forgot it. There is a terrible Scrip-
 urious e concerning such as these are, *Matth. 18. 34,*
 the it it spoken of a hard hearted man that

would not forgive his Neighbour that wronged him, *Deliver him to the tormenters.* So shall heavenly Father do also unto you if ye from your hearts forgive not, every one his Brother his trespasses.

3. *A cruel Spirit is contrary to this Mercy.* It is the spirit of the Devil; and is contrary to the blessed Merciful God. The Romans were cruel to the Christians, to the utmost degree: They would sometimes roast them alive, they would wound their bodies, pour vinegar and Salt into those wounds, that the torment might be intollerable. Bloody Papists have not come behind them in their cruelty towards the faithful Servants of God. Are there none among us that are cruel Oppressors? If a poor man fall into their hands, it may be a poor Fisher-man, or a poor Mechanick; they will squeeze him to death. Are there none among you that are cruel Masters, cruel Mistresses to your poor Servants? that don't remember that rule, Col. 4. 1. *Masters give unto your servants that which is just and equal.* If they be your Servants, you must provide Clothing, Meat and Drink that shall be needful for them: it is what is just, and otherwise you are Unmerciful to them. Are there not Masters, if their Servants be guilty of a fault, will beat them cruelly. To correct them may be a duty, but they will beat them cruelly, which is a wicked thing. Job durst not do so: He had much Grace in his heart, he remembered he had a Master in Heaven that he must give an account unto at the day of Judgment, how he had

ed it toward his Servants, as well as to other relations : Therefore said, Job 31. 13, 14. *If I despised the cause of my man servant, or of my maid servant. What then shall I do when God riseth up, and when he visiteth what shall I answer him ?* God will visit at the day of Judgment, and how shall I answer it in that day, saith he, *I be unrighteous, or unmerciful to those that are my Servants.* Though he had absolute power and dominion over them, as in the Eastern countries Masters had. There is a dreadful scripture for cruel ones to think on : James 2. 13. *He shall have judgment without mercy that hath shewed no mercy.*

USE, II. *IF the Merciful are blessed, then let us be Merciful.* Let us endeavour that we may be found amongst the Merciful. Therefore we should remember how acceptable works of Mercy are to the Merciful God, how pleasing to him. God sayes, *I will have mercy and not sacrifice*; He prefers Mercy above Sacrifice. He is ever wont to reward acts of Mercy & Charity. *Cornelius* had experience of it. It is noted of him, *He gave much Alms*, and an Angel was sent from Heaven to say to him, *Cornelius, Thy Prayers and thine Alms are come up before God for a memorial*, Act. 10. 4. God is not unrighteous to forget your labour of love, your acts of Charity and Mercy. No, He remembers them. And we should consider, how Merciful God has been to us. Have we not lived upon Mercy all our days, and every day ? How many have His Mercies been ? they have been innumerable ! How bountiful has God been to us ? He has bestowed on

us the greatest blessings, the greatest Mercy we can desire? Has not God been a great *Giver*, as well as *Giver* to us? Has He forgiven a great deal of wrong we have done, and debts we have run into? We owed Ten Thousand Talents, God has forgiven all this to us, and shall not we mercifully forgive those that have wronged us? Has not God in the Gospel given us hopes of obtaining *the Mercy of God to Eternal Life*. Well then, Let us be Merciful. Remember the words of the Lord Jesus Christ with which I conclude. Luke 6. 36. *Be ye therefore merciful as your Father also is merciful,*

Sermon IX.

MATTH. V. 8.

Blessed are the Pure in Heart : for they shall see GOD.

IT has been shewed, That in the admirable SERMON Christ Preach'd on the Mount there are Eight several Characters describing the truly blessed Man. Five of these have been at several times discours'd on. We come now to that which is the *Sixth Character* of a blessed Man. In which we have first a Truth asserted namely that *Purity* and *Blessedness* go together this Purity is described from that which is the

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special Subject of it, Namely *the heart*. Men may be pure in the Eyes of the World, blameless in their Conversation in the sight of Men, but if their hearts be not Pure in the sight of God, they cannot be blessed. Secondly, This in the latter part of the Verse, is proved from the greatest and clearest argument that possibly can be, *for they shall see God*. The meaning of which Expression may be opened under the Doctrine, which is,

DOCT. *THAT the Pure in Heart, are therefore blessed, because they shall see GOD.*

THERE are Four Propositions contained in the Truth to be insisted on. [1] *There are some who are Pure in Heart.* [2] *That they are blessed.* [3] *They shall see GOD.* [4] *Blessedness consists in the vision of GOD.*

PROP. I. *THERE are some who are Pure in Heart.* Before we show who they are that are so; We are to premise that perfect Purity is the happiness of Heaven, and not to be obtained in this World. In Heaven there is nothing but purity: it is said concerning the heavenly Jerusalem, Rev. 21. 27. *There shall in no wise enter into it any thing that defileth.* There never was any Sin in Heaven, nor never shall there be. Therefore it is said to be *an Inheritance undefiled*. If there had been Sin there, that would have defiled Heaven it self; the Purity, the Holiness of Heaven is as to the degree of it perfect: Therefore the Apostle speaks of the Spirit

rits of just men made perfect. When the Spirits the Souls of godly Men are separated from their bodies, they attain to a perfection in holiness. As is said concerning Saints in the Resurrection World, They are *Equal to the Angels*. So may it be said concerning the heavenly World, They are equal to the Angels in respect of Purity. In Heaven there is an *Angelical Perfection* but this is not attainable by Men while here in this World. Prov. 20. 9. *Who can say I have made my heart clean, I am pure from my sin.* No Man may say so : Therefore it is said, *No flesh living can be justified.* The holiest heart in this World has a great deal of impurity in it : there is Sin in it, and all Sin is impurity. Hezekiah was a very holy Man : It is said, God left him to himself to try him, that he might know *what was in his heart.* And when God left him to himself, he soon discovered that there was a great deal of folly and corruption in his heart. The holiest Man upon earth, has remainders of Original Sin abiding in him. When was there a holier Man in the World than the Apostle Paul? Yet he complained, *Sin dwelleth in me.* There never were but Two Men in the World, since the World began that were perfectly free from all Sin. One was *Adam* before his fall : He was made upright, & had a perfect Purity in his Soul. The other was *the Man Christ Jesus*. Otherwise no Man may pretend to that perfection. There have been (nay there are such) those that have pretended to a Sinless perfection, but it was a vain pretence, and none in the World have more purity in their hearts than such vain pretenders.

Prov. 30. 12. *There is a Generation that are pure in their own eyes, and yet is not washed from their uncleanness.* This being premised, we proceed to enquire,

WHO are they that are pure in heart?

Ans. 1. *ALL true Believers on the Name of Christ are such.* They all of them have their hearts purified; for *faith purifies the heart.* If Man has true faith, the *heart purifying blood* of Christ is applyed to him. Sin defiles the souls of Men, but the blood of Jesus Christ *cleanseth from all sin.* The heart is sometimes in Scripture put for the Conscience: 1 Joh. 3. 20. *Our heart condemn us, God is greater then our hearts;* and will much more condemn us. Now the blood of Christ being applyed to the Conscience doth purge it, doth purifie it. Suppose heart never so Unclean, when washed in that blood, then it is made pure in the sight of God: Therefore is the blood of Christ compared unto fountain. Zech. 13. 1. *In that day there shall be fountain opened for sin and for uncleanness.* Now for Believers their Souls are washed in that fountain of the blood of Jesus Christ. Rev. 1. 5. *Unto him that loved us, and washed us from our sins in his own blood.* Sin has made the Souls of Men to be defiled and deformed, to look black like Hell: but the blood of Christ will make them pure, white and spotless.

2. *THEY whose hearts are Renovated and Sanctified by the holy Spirit of God, are the pure in heart.* That have their Souls wash'd in the laver of Regeneration. The Scripture speaks of the *washing of Regeneration, and the renewing of the*
holy

holy Ghost. They have pure hearts who have true Grace wrought in their Souls. The more Grace any Man has in his heart the more he has of a pure heart. The Heart is in Scripture put for the Soul: A Regenerated Soul is called a good and honest heart, *Luke 8. 15.* *Psal. 22. 26.* *Your heart shall live for ever.* Your Soul shall be happy for ever. Now there are some that have *Purified Souls.* The Apostle *Peter* says of some to whom he directed his Epistle, *1 Pet. 1. 22. Ye have purified your souls.* There are some whose Souls as to all the Powers and Faculties of them are Renewed and Sanctified; these now are the Pure in heart.

1. THE Mind is one power of the Soul. The Mind or Understanding is a faculty whereby Men are distinguished from inferiour Creatures, that have no understanding or rational Soul in them. Where there is a pure heart the mind is purified. The Philosophers of old thought the Mind was so pure a faculty it could not be defiled, but the Scripture teacheth otherwise; that there are *Lusts* which the *Mind* is the subject of, *Eph. 2. 3.* Original Sin has defiled the Minds of Men. It is said of the Unbelieving, *Their Mind and Conscience is defiled,* *Tit. 1. 15.* But where there is a pure heart, the Mind is a subject of a blessed Renovation. *Eph. 4. 23.* *Renewed in the spirit of your mind.* Then the Mind is enlightned with the saving Knowledge of Christ; and the understanding gives a full, firm assent to all the saving truths of the Gospel. *Orthodoxy* in Judgment is one thing implied in a pure heart. There are Men in the World

that embrace *Fundamental Errors* in Religion ; it is said of them, They have *Corrupt Minds*, but he that has a *Pure Heart* has a *Sound Mind*.

2. THE Will is another faculty of the Soul. This also is called the Heart in Scripture. Phil. 4. 7. *The peace of God shall keep your mind and heart.* By Mind the intellectual power of the Soul may be intended : by the heart the Will and Affections. The Will is that power whereby Men are capable of choosing Moral good, and of refusing what is Morally evil ; no Creature but Men and Angels have that capacity. Now a Man that has a pure heart makes a good choice, a holy choice ; he chuses God for the portion of his Soul. Lam. 3. 24. *The Lord is my portion saith my soul :* And he chuses the things that are pleasing to God ; and there is a blessed promise made to them that do so. He that has a pure heart chuses the things that please God, and refuses those things that are displeasing to Him : He chuses any thing rather than Sin. Joseph said, *How can I sin against God?* Gen. 39. 9. He chuses to suffer rather than Sin. It is said of Moses, That he chose *rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* The three worthies in Daniel, chose rather to be cast alive in the fire, than to Sin. So Daniel, he chose to be cast into the den of Lions for them to tear him in pieces, if God would permit them, rather than do a thing sinful in the sight of God. He that has a pure heart, his Will is conformed to the Will of God. That which pleases God pleases him. He is not only obedient to the Commandment of God, but

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is willingly so. *Isai. 1. 19. If ye be willing and obedient.* There is a great difference between an obedience which is extorted, and that that is willing and spontaneous.

3. *THE Affections* are in Scripture sometimes called the *Heart*. They are called the *Soul* too *1 Thes. 5. 23.* Now where there is a pure heart these are sanctified. The Apostle prays for the *Thessalonians*, that they might be sanctified wholly *in their whole Spirit, Soul and Body.* By the Spirit the Mind, the Understanding is ment by the Soul the *Affections* are ment; these are sanctified, where there is a pure heart. Such an one loves God more than any Creature in this whole World. *Psal. 73. 25. Whom have I in heaven but thee, and there is none upon earth I desire besides thee.* He that has a pure heart, Christ is dearer to him than his own Life. *Acts 21. 13.* Paul says, *I am willing to die for the Name of the Lord Jesus.* He that has a pure heart delights in the things that God delights in: He delights in the Law of God. *Psal. 119. 97. O how love thy law!* The Law of God is more delightful to him than the things of the World. The Man that has an *impure Heart*, it may be said of him, O how he loves the things of the World the lust of the Flesh, the lust of the Eye, and the pride of Life. A pure heart hates those things that are evil in the sight of God. Sin is the worst enemy God has, or that Men themselves have; this the pure in heart hates with a perfect hatred, *Psal. 139. 22.* There is an *Antipathy* in his heart against Sin: And thence he hates all Sin. *Psal. 119. 128. I hate every false way.*

ay. He that has a pure heart has a heart which doth resemble the heart of God. It is said of David, He had a *heart after Gods own heart*. When a Man loves and delights in those things which God loves and delights in, and when he hates and obhors those things God hates, then has he a heart after Gods own heart.

4. THE Memory is another power belonging to the Soul of Man. This is sometimes called the heart, *Luke 2. 51*. He that has a pure heart is a sanctified Memory; he remembers his former faults and follies, with shame and sorrow for them. *Ezek. 16. 61. Thou shalt remember thy ways and be ashamed, remember and be condemned*. He remembers the Commandments of God so as to continue in the observation of them. *Psal. 119. 93. I will never forget thy Precepts, for with them thou hast quickned me*. *Mat. 23. 35. A good man out of the good treasure of his heart bringeth forth good things*. His Heart, his Memory is like a *Store-house* that is full of good things, as occasion serves can bring them forth. That very person who before his heart was Purged, would fill his Memory with vain, and may be vile things, when his heart is purified, will endeavour to store his Memory with things profitable for himself and others. This is the Man with a pure heart, whose Soul with the powers and faculties of it is Renovated and Sanctified.

5. HE that has a pure heart, is not under the dominion of any Heart-spiritual Sins. There are two sorts of Sins Men are under the dominion of while they remain in their Natural estate.

Eph.

Eph. 2. 3. *Fulfilling the lusts of the flesh, and the mind.* There are *Lusts of the flesh*, such as Adultery, Fornication, Drunkenness: but there are other Sins of a Spiritual nature, called *Lusts of the Mind*, expressed by *Filthiness of Spirit*, 2 Cor. 7. 1. They pollute the Spirit, the Souls of Men. Now he that is of a pure Heart is not under the dominion of them, nor any of them: As now, Idolatry is a Spiritual Sin, seated especially in the Heart. Ezek. 14. 3. *They have set up their Idols in their heart.* Idolatry is a very Soul defiling Sin. God commands the Children of Israel to beware of *defiling themselves with the Idols of Ægypt*. There is Covetousness which is a Spiritual Idolatry. Ezek. 33. 3. *Their heart goeth after their Covetousness.* The Hearts are set upon the World, that is a Sin that defiles the Soul in a special manner. Pure Religion and undefiled, is to keep *unspotted from the World*. The World is a spotting and defiling thing. True it is, there may be too much of the heart carried out after the World, though it is a pure heart as to the main; but he that is under the dominion of a lust of Covetousness, is as sure to go to hell, as if he were an Idolater or Adulterer, or the vilest Wretch on earth. It is therefore said, 1 John 2. 15. *Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him.*

AGAIN, *Pride* is a Spiritual Sin, a heart Sin, the *Proud in heart*, are an abomination to the Lord. *Pride* is a Sin which not the body but the Soul is the subject of it. Creatures

and that have no bodies are subject to that Sin: *this is the Devils Sin.* As for the Fallen Angels, *Pride was their Sin and their Ruine:* And a man cannot be under the dominion of it if he has a pure heart. It must be confessed that there is *Pride* in the heart of the Believer, after justified through faith in Christ, and sanctified by the Spirit of God; but he is not under the dominion of it: he humbleth himself before God for it; as we see in *Hezekiah*, of whom it is said, *He humbled himself for the pride of his heart.* So *Unbelief* is a Spiritual Sin, an *Heart-sin.* Take heed lest there be in any of you *an heart of unbelief*, Heb. 3. 12. There are *remains* of Unbelief in those who are pure heart, but it does not reign in them, for they lament it, and they Pray against it: As the poor Man did, *Mark* 9. 24. who said with tears in his Eyes, *Lord help my Unbelief!* Nor is that which has a pure heart under the reigning power of any other Sin. It was Davids prayer, *Let not any iniquity have dominion over me:* but it is the *blessedness* of the pure in heart, that no iniquity has dominion over him.

HE that has a pure heart, has given his heart solely to God in Jesus Christ. He has given his Name only to God, but his Heart also. A pure heart is found in Gods Statutes. *Purity* of heart is *Sincerity.* The Notation of the word *Sincerity* imports that, i. e. *Sine cera*, alluding to the honey which has no wax mixed with it. *Sincerity* is called *Pureness.* Prov. 22. 11. *He loveth pureness, the King shall be his friend.*

A good King (saith Solomon) will not make a false hearted flatterer his favourite, but one that will sincerely and faithfully advise him. Hypocrites will make a fair shew; it may seem they have a shining Conversation before Men, but within they are as painted Sepulchres. A Hypocrite is a double minded person. The original word *Dipsucos*: signifies a Man with two Souls. He has a Soul for God pretendedly, and a Soul for Sin really. A Soul for Christ and a Soul for the World, he has not given his heart entirely to God. By that was the Hypocrisy of *Jehu* discovered, 2 King. 10. 31. *Jehu took heed to walk in the law of the Lord God of Israel with all his heart.* Yet he made a great profession of Religion, he said to one of his acquaintance, *Come and see my zeal for the Lord.* He did many things which God commanded him to do, but yet his heart was not entirely for God. The Sin of *Jeroboam* his heart was still hanging after that, therefore he was not sincere. So *Amaziah* did that which was right in the sight of the Lord, but *not with a perfect heart.* 2 Chron. 25. 2. On the other side *Josiah's* perfect heart is set forth by that, 2 Chron. 34. 31. *Josiah turned to the Lord with all his heart, and with all his soul.* A Man that has a pure heart is one that has experienced a sound, thorow Conversion to God. Thus we see there are some that have a pure heart, and who they be that are such.

WE proceed to the Second Proposition.

PROMISE

PROP. II. *THE pure in heart are and shall be blessed.* For the present they are blessed in respect of the Spiritual estate they are in, they are in the way to everlasting blessedness. Psal. 19. 1, 2. *Blessed are the undefiled in the way, that seek him with the whole heart :* But the perfection of this blessedness they must wait for till they come to a better World. The truth before us is evident.

I. *IN that the pure in heart have their Sins forgiven.* A Man that has not his Sins forgiven, suppose him to be the richest and greatest Man on the earth, is certainly a miserable Man, because he must shortly be and that to all Eternity in the Place of Torments. On the other hand, Let a Man be never so poor and mean as in the World, if his Sins are forgiven, he is a happy Man. Thus it is with him that is of a pure heart, he therefore is a blessed Man. David describes the blessedness of such a Man, saying, *Blessed is the man whose iniquities are forgiven, blessed is the man to whom God will not impute sin.* A Man may know his Justification by Sanctification. 1 Cor. 6. 11. *Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the spirit of our God.* If Mans heart is sanctified by the Spirit of God, he may know that he is justified in the Name of the Lord Jesus Christ, that his Sins are all forgiven through His Merits and Mediation.

2. *THERE are other blessed Promises belonging to those that are pure in heart.* There is a Promise that God will draw near to them, which

is a comprehensive promise : for if God draw nigh He comes with a fulness of blessings, with Temporal, but especially Spiritual and Heavenly blessings. *Jam. 4. 8. Purifie your hearts : Draw nigh to God and he will draw nigh to you.* If your hearts are pure, God will draw nigh to you with such blessings as will make you blessed. All blessings of both Worlds are promised to such. *Colossians has the promise of the life that now is and of that which is to come.* A godly heart is the very same with a pure heart. Grace is more valuable then all the things of this World. There is a Promise of more Grace to be given to those of pure and humble hearts. *James 4. 6. God resisteth the proud, but giveth Grace to the humble.* Yea, there is a Promise that Glory shall be given to them as well as Grace. How full how large is that Promise, what more can be desired ? *Psal. 84. 11. The Lord will give grace and glory, no good thing will be withhold from them that walk uprightly.* The upright walker is the same with the Man that has a pure heart : God will give grace to him ; and what grace ? Why, the favour of God, that is grace : and grace to persevere in the way of Obedience, to stand in the favour of God for ever. And God will give glory to him ; What glory ? the glory of this World ? No, that is worth nothing ; but an heavenly glory shall be given him. In the mean time, *No good thing shall be withhold from him* : No Temporal good thing, it shall be good for him to enjoy : if a Willing God and Father shall see it good for him ; long Life shall be good for him, he shall live

a good Old Age. If Health be good for him, that blessing shall be bestowed on him. If the comforts of this life be good for him, God will give them to him. No good thing shall be withheld from those that are pure in heart. We may rest assured that what God has promised, he will certainly perform. Therefore it is said, Mat. 18. 26. *With the pure thou wilt shew thy self pure*: That is to say, With the Sincere thou shalt be Sincere: They that enter into Covenant with thee, and keep that Covenant, Thou wilt be sincere in performing all the good in thy Covenant as Thou has promised.

3. *THE pure in heart shall have Eternal Blessings in another and better World.* The Man of a pure heart is bound for Heaven every day: he is one day nearer to Heaven to day, than he was yesterday. *Who shall ascend into the holy hill of the Lord?* Heaven! Heaven! Heaven! is that holy Hill. Lord, When shall we ascend to it? *Who shall stand in his holy Place?* He that hath clean hands, and a pure heart: thither he is going, there he will be in a little time. And hasten it: therefore is he blessed; for *in Heaven* is nothing but perfection of Purity. *In Heaven* is a perfect deliverance from all Sin, not only as to the dominion of it, for so it is in this World, but as to the very being of it. Where is there a pure heart in this whole world, but would give the whole World for to be perfectly delivered from Indwelling Sin? Can you assure you there are Men would be glad, if they might die this Night: and what do you think is the reason of it? They know that

when once they are dead, they shall be forever rid of Indwelling Sin. In Heaven grace will be brought to a blessed perfection : there is perfect light, and perfect love. How long shall they enjoy this *Blessedness* ? It will be forever and ever. Psal. 23. 6. *Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever.* Heaven is that House of the Lord in which he that has a pure heart, shall dwell and that for ever. Therefore David could say, *Thou upholdest mine integrity, and settest me before thy face forever.* Not for a time, but for ever, when I leave this World, I shall behold the face of God to the full satisfaction of my Soul for ever. Will not Life make a Man happy ? A Life eternal too ? The Man of a pure heart that shall be his, when he leaves this World : When this Temporal life is ended, he shall go where he shall enjoy *length of days for ever and ever*.

USE. IF it be so that the pure in heart are blessed, What shall we think of those that are not pure in heart ? They are not blessed, nor ever shall they be, except God in Mercy give a New Heart unto them.

AND who are they that are not pure in heart ?

Ans. 1. HYPOCRITES are not pure in heart. Can a Man that is an Hypocrite see God and be blessed ? It cannot be. Job 13. 16. *An Hypocrite shall not come before him.* How can an Hypocrite be blessed when Christ has denounced Wo, Wo, Wo, eight times over, to all such Church-Members hear, and fear : Tremble before

before the word of God. I have a holy jealousy
 grace of you, That at the last day, many of you will
 then be found among the Tares in the field of Christ.
 I declare from God to you, You cannot be blef-
 sed if you die in an estate of Hypocrisy. Christ
 in this BIBLE, has declared blessed eight times
 I shew over to the pure in heart; so He has denounced
 Heav'n two eight times over to those that are not pure
 at heart, but are in an estate of Hypocrisy. And
 even of all Men, they will be most miserable, at the
 me last day, because they have sinned against means
 face of grace more than others, and because they have
 when been guilty of coming unworthily to the Table
 of God of the Lord, and dissembling with God and His
 people. What will be the issue of all? Job 36.

3. The Hypocrites in heart heap up wrath.

2. THEN certainly they that are not pure in
 their Lives and Conversations, are not pure in
 heart. There are many poor Creatures bless
 themselves, and say, Indeed they are not so
 in their Lives and Conversation as some
 others, but they have good hearts they say;
 that is impossible. The Prophet says, Micah 6.

*1. Shall I count them pure with the wicked balan-
 a Ness, and with the bag of deceitful weights?* So they

of wicked Lives and Conversations shall we
 count them pure in heart? No, they are not

pure. Some there words are impure, they in-
 andulge themselves in obscene, filthy discourses.

Hypocrites their Throat is an open Sepulchre, O how im-
 pure are their hearts then? For out of the a-

undance of their heart their Mouth speaketh.
 such and there are those whose works are abomina-

ble in the sight of God. What does God say He
 will

will do to that impure Soul of thine ? *Isai. 3.*
They declare their sin as Sodom, they hide it not
wo unto their soul. Sometimes you shall see
 Men Drunk and Staggering in the open Street
They declare their sin as Sodom, wo unto their
souls. Sometimes you shall hear Men in the
 open Street, Curse and Swear most horribly
They declare their Sin as Sodom, wo unto their soul
 In one word, all Unregenerate Men will be
 found amongst the impure in heart. I saw the
 (says God) *in the day thou wast born, when thou*
wast cast out to the loathing of thy person. Ever
 so, if thou art no other then as in the day thou
 thou wast born, thou art a loathsome creature
 thou hast a loathsome Soul, an impure heart
 within thee. *Job 25. 4. Can he be clean that is*
born of a woman ? No, if he has not a New
 birth he cannot be clean, his heart cannot be
 pure in the sight of God. Oh ! that all that
 hear me this day then would make sure of their
 Heart, their Souls being washed in the Laver of
 Regeneration. Oh Sirs ! would you not be Saved
 ved ? Who is there that would not willingly
 be Saved, when he leaves this World ? If you
 would be Saved, God tells you what you must
 do. *Jer. 4. 14. O Jerusalem, wash thine heart from*
wickedness, that thou mayst be saved. If ever thou
 wouldst find Salvation for thy Immortal Soul
 wash thine heart from wickedness : If thou wilt
 not do it, *Wo unto thee :* For so doth God Him
 self speak unto thee. *Jer. 13. 27. Wo unto thee*
O Jerusalem, wilt thou not be made clean, when shall
it once be ? If you would have purified hearts
 then attend to the word of God. Christ said

the Disciples, *Ye are clean through the word I have spoken to you.* Obey the Truths of the Gospel. 1 Pet. i. 22. *You have purified your souls, in obeying the truth.* They that have their hearts never so impure, if they will hearken to the word of God, their hearts will be purified. *Where-with shall a young man cleanse his way.* Young Men their way, much more their hearts need cleansing: Whilst under the power of *Youthful Lusts* their hearts are defiled: How shall they be cleansed? God Himself tells you; *By taking heed to the word of God:* do so. And cry to God for a pure heart. Pray as David, Psal. 51. 10. *Create in me a clean heart, O God, and renew a right spirit within me.* Pray that God would pour the waters of the Spirit of Grace into thy Heart and Soul, that will purifie it. You may be encouraged so to do, from the words of Christ, to the Woman of Samaria: He said unto her, Joh. 4. 10. *If thou hadst asked He would have given thee living waters.* That water will purifie an unclean heart. Then ask for it. You may likewise be encouraged to ask for it, by a gracious promise, and with that I conclude, Ezek. 36. 25. *I will sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you.*

Sermon X.

MATTH. V. 8.

*Blessed are the Pure in Heart : for they shall see
GOD.*

THERE are Two Doctrinal truths contained in the words, that have been read. [1] *That the Pure in heart are blessed.* [2] *That they are therefore blessed, because they shall see GOD.* The first of these has been discoursed on. We have shew'd who are the pure in heart, and that they are blessed. We proceed to the Second Doctrinal Truth.

DOCT. THAT *they are therefore blessed, because they shall see GOD.*

THERE are Two particulars to be inquired into. (1.) What is here meant by seeing God? Or, how Men may be said to see God. (2.) How it appears that blessedness consists in seeing God? Or, That the pure in heart are therefore blessed, because they shall see Him.

1st. INQUIRY, WHAT *are we to understand here by seeing GOD ?*

FOR Answer. We must know this is not meant of a corporal Vision, or of seeing God

with bodily eyes, for He is invifible. Col. 1. 15. He is ftyled *the Invifible God*. With bodily eyes no Man did ever fee Him. 1 Joh. 4. 12. *No man hath feen God at any time*: Nor indeed can do. Tim. 6. 16. *He dwelleth in glorious unapproachable light, whom never man faw, nor can fee*. For He is a Spirit and fpiritual Subftances, bodily eyes cannot fee them. Angels are Spirits, Men cannot fee them, tho' they are near to them. Elifha's Servant could not, until God gave him a Miraculous fight, 2 King. 6. 17. There are Angels in Church Affemblies, and in this Affembly at this Moment; no Man fees one of them. They that fear God, have Angels continually near to them: Pfal. 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them*. And yet they that fear Him do not fee thefe Angels; much lefs can they fee the *Divine Effence*, which is infinitely more fpiritual than any created Spirit. But this is further to be affirmed, That *Chrift* who is *God-man*, may in refpect of His Humane Nature be feen, and that too with bodily eyes, and fhall be feen at the laft day, when He will fit on the Throne of Judgment. Mark 14. 62. *Ye fhall fee the Son of Man fitting on the right hand of power*. Rev. 1. *Behold he cometh with clouds and every eye fhall fee him*. In refpect of Chrift it is a bleffed truth, That God (but not the Father,) fhall be feen with bodily eyes. Thats one reason why believers fhall have a bodily fight after the Refurrection, that fo they may with bodily eyes behold the glory of Chrift. Hence Job fays, Job 19. 26, 27. *In my flefh fhall I fee God at the latter*

latter day. I shall see him with these eyes, sayes he
 These very eyes of my body shall see God
 that is, Christ who is God. In respect of His
 Humane Nature He is visible, but the Divine
 Nature cannot be seen. Therefore the vision
 here spoken of is not meant of Corporeal sight
 but a Spiritual sight, a sight of the Soul. The
 pure in heart are said to see God;

1. *IN that they shall and do see Him with an*
eye of Faith. Faith makes invisible things to be
 visible. Heb. 11. 1. *Faith is the substance of things*
hoped for, the evidence of things not seen. Seeing
 is Believing, and Believing is Seeing. Faith
 makes things that are absent, to be as if they
 were present. Christ said of Abraham, Joh. 8. 56.
Abraham saw my day, he saw it and was glad. He
 saw it with an eye of Faith. Things that cannot
 be seen as to an eye of sense, may be seen
 with an eye of faith. That Heaven which to
 us is invisible, and the glory of it, may be seen
 with an eye of faith. 2 Cor. 4. 18. *We faint not*
while we look at the things which are not seen, the
things which are seen are temporal, but the things
which are not seen are eternal. We look on
 things not seen; if not seen, how do we look
 upon them? They are not seen with an eye of
 sense, therefore we look upon them with an
 eye of faith. Thus they that are pure in heart
 see God with an eye of faith. Moses did so
 Heb. 11. 27. *By faith he forsook Ægypt, he endured*
as seeing him who is invisible. The invisible God
 by faith he saw Him. The pure in heart, do
 as really believe, and more assuredly, That there
 is a God, and that He is such a God as His word

declare

declares Him to be, as if he did see Him with his bodily eyes.

2. *TO see God is to Know Him.* It is an *Intellectual Vision* that is here intended. There is the *Eye of the Understanding*, and with that God may be seen. Eph. 1. 18. *The eyes of your understanding being enlightened, that ye may know what is the hope of his calling.* He that has a pure heart

knows God, so far as is necessary in order to his being blessed. He has such a knowledge of the Nature of God, His Being, the manner of His Being, as will issue in his blessedness. Joh.

3. *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.* And the pure in heart know the Will of God. It is of Paul, the Lord chose him that he might know his Will. All true Believers know the Will of God so far as is necessary to be known in order to their Salvation. Hence they are said to *Know all things*: 1 Joh. 2. 20. *Ye have received an unction from the holy One, and ye know all things.* And the purer the Souls of Men are, the greater discoveries of God and His Mind is made to them. *The secret of the Lord is with them that fear him, and he will make them know his Covenant,* Psal. 25. 14.

3. *TO see God is to enjoy Him.* This blessed Vision implies a *Fruition*. So the expression is often used in Scripture, to *see him*, is to *enjoy him*. Psal. 50. 23. *He that ordereth his Conversion aright shall see the salvation of God.* See that is, enjoy it. Psal. 34. 12. *What Man is he that desireth he may see good, that is enjoy good;* so to see God is to enjoy Him. This Fruition
of

of God which makes blessed is, (1.) *Initiate* (2.) *Consummate*.

1. THERE is an Initiate and Mediate Communion with God, which the pure in heart are blessed with even while in this World. They begin to have the enjoyment of God : He that believes *has* everlasting life, he *has it*, he enjoys it already in the beginnings of it. Thus they that are pure in heart enjoy God in a double respect while in this life.

(1.) IN respect of that sure and everlasting Covenant God has made with them. 2 Sam. 23. 5. *God has made with me an everlasting Covenant : that is all my salvation, and all my desire.* Thence Believers have an interest in God, a Propriety in Him; He is become *their own*. Ps. 67. 6. *God even our own God shall bless us.* This Covenant that God makes with His People, is a Marriage Covenant. I am *Married to you, sayeth the Lord.* And again, Isai. 54. 5. *Thy Maker is thine Husband.* They must needs be blessed that have their Maker to be their Husband. God says to the Man whose heart is purified by faith, *Thou art mine and I am thine*, Cant. 2. *My beloved is mine, and I am his.* God says to the Believer, *I and all I have is thine.* All His Attributes are thine, my Mercy is thine to Pardon thee, my Wisdom is thine to direct thee, my Power it is thine to Save thee; now this is peculiar to those that have their hearts purified by faith. A Man that has an impure heart may have a great measure of Notional knowledge of God. Nay, the Devil has so: but though he does not know God as *his* God; he cannot

say this God is mine, I have an interest in Him as the Believer can say. It was an expression of Luther's, *That Religion and Blessedness consisteth in Pronouns*, that is in a Mans being able to say, God is *my* Father, Jesus Christ is *my* Redeemer, the Spirit of God is *my* Sanctifier : This is blessedness. This may the pure in heart truly say. *Job* could say it: *Job* 19. 25. *I know that my Redeemer liveth.* He knew that Christ was his Redeemer. And thus *Paul* could say, *Gal.* 2. 20. Christ loved *me*, and gave Himself for *me*. (2.) BELIEVERS while in this World enjoy God in respect of that blessed Communion which they have with Him. They have Communion with Him in His holy Ordinances. All our Communion with God while in this World, is by and by some Ordinance or other. He is therefore said to come to them. *Exod.* 20. 24. *In all places where I record my Name, I will come unto thee, and I will bless thee.* God is said to meet them, and to commune with them. *Exod.* 25. 22. *God will meet with thee, and I will commune with thee from above the Mercy Seat.* There are the breathings of His holy Spirit in His Ordinances and in the Souls of His Children. Sometimes by All quicknings and Consolations, that therein they have joy unspeakable and full of glory : Therefore He Seals to them the Pardon of all their Sins. Specially they have Communion with Him in His Ordinances, in that when duly attended, He communicates and conveys both light and grace into their Souls. He quickens and enlivens the graces of His holy Spirit in them. *As the North wind comes and the South wind blows*

on the garden of the Lord, and causes the spices there to flow forth, causes grace to flourish, to thrive in the Souls of His Children. Thus Communion with God, is called a Seeing of Him. Psal. 63. 2. *I have seen thee in thy Sanctuary.*

2. AND that is the thing chiefly intended in the Text before us, There is a *Consummate, immediate, full Fruition of God*, that is not to be had in this World, but in Heaven. Isai. 33. 17. *Thine eyes shall see the King in his beauty, they shall behold the Land that is very far off.* Heaven is the Land that is very far off; there it is that they that are the pure in heart see the King in His beauty; there they see the glorious God. The blessedness of Heaven is denoted by this thing: 1 Joh. 3. 2. *We shall see him as he is.* This is Heaven; this is happiness to see the Lord even as He is. In this World it cannot be, it is inconsistent with our State of Mortality to see His Face. When Moses prayed, I beseech thee shew me thy glory, God said, Exod. 33. 20. *Thou canst not see my face and live*, it is inconsistent with thy Mortal estate to see My Face. In Heaven they can see the Face of God, and do see His Face. Hence David could say, Psal. 41. 12. *Thou wilt set me before thy face for ever.* In Heaven the Souls there are set before the Face of God. There is a wonderful difference between that sight of God which His Children have while in this World, and what they enjoy when they are in Heaven. 1 Cor. 13. 12. *Here we see through a glass darkly, but there face to face; then shall I know even as I am known.* Here we see God through the glass of Creatures, and Ordinances

and

and that darkly. But in Heaven we see Him immediately, and there we shall see Him face to face, have a clear open vision of Him; here there is that on the face of our Souls that hinders us from a clear sight of God, but in Heaven that is taken away. Here there is a covering on the object of our sight, which we cannot see through, He sometimes hides his face from us, but in Heaven is never so; God has a perfect knowledge of us indeed while in this World, and we shall have a perfect knowledge of Him when in Heaven, not a comprehensive knowledge of Him, which none but God himself has, but as far as Creatures are capable of. We proceed to the second Inquiry,

2. *HOW it appears that Blessedness consists in this Vision and Fruition of God?* This is evident.

1. In that this Vision of God will make the lovers of it to become like unto Him. 1 Joh. 3. 2. *We shall be like Him, for we shall see Him as He is.* So that our seeing Him as He is, will cause us to become like to Him, and that is the greatest happiness that can be. Man before he Sinned was a happy Creature, the happiest Creature in all this World, because he had the Image of God upon him. God made Man after *His own Image, His own likeness.* Then He made him a happy Creature. The Angels of Heaven are the happiest and most glorious Creatures, because they are most like unto God:

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they resemble Him, thence are in Scripture called *the Sons of God*, namely, in respect of *Similitude*. The pure in heart in the other World, in the Blessed *World that is to come*, shall be made exceeding like to God, so like to God as that every one that looks on them, may conclude, that they are His Children. *Luk. 12. Th. 36. They are the Children of God, being the Children of the Resurrection*. Then they appear to be the Children of God by their being so like to Him, having His Image in them in the Perfection and Glory of it. *Moses* was with God in the Mount, his face shone, the Glory of the Lord was upon it, the Children of *Israel* were not able to look on him in the face. How much more then, shall the Children of God become like to Him, when they shall be with Him in the holy Mount forever? Like to Him they shall be both in respect of *Glory* and in respect of *Holiness*. Then, will be brought to Perfection. The vision of God will make the Saints perfect in holiness. *Heb. 12. 23. The Spirits of just Men are perfect*. In Heaven the Spirits that are made perfect in Grace, perfect in Holiness, perfectly freed from all Sin; nay more then this vision of God will make them impeccable, but to be such as neither shall Sin, nor can any more. It is said of them, *that they cannot die any more*, that is a great happiness; it is also said of them, *that then they cannot Sin any more* and that is a greater happiness: If they die any more, without doubt they cannot Sin any more. *1 Joh. 3. 9. Whosoever is born of God*

cannot commit Sin, he cannot Sin because he is
 of God. So far forth as he is born of God
 cannot Sin, wherefore when this Divine
 shall come to a glorious perfection, they
 that are the subjects of it cannot Sin any more,
 where is Blessedness.

Luk. 2. THE Truth before us is evident in that
 being Blessed God is a Soul-satisfying good. Bles-
 sedness consists in the enjoyment of that good
 by which will satisfy the utmost desires of an
 immortal Soul, which this World and all the
 Creatures in it can never do. Ecc! 1. 8. The
 his is not satisfied with seeing. Let a Man
 on it, ever so desirable an object, his Soul will
 be to see something better then that is, but
 when he comes to see God, his Soul does not,
 Him, not desire to see a better a greater good.
 Mourn cannot possibly wish for a greater good,
 both in what he enjoys when he comes to enjoy
 ss. Gal. The Man Christ Jesus, had the most ca-
 ion. His enlarged Soul that ever any one had,
 perfect His Soul is now fully satisfied with this
 Mention of God; therefore he says, Psal. 17. 15.
 are all behold thy Face in Righteousness, when I
 in Holiness, I shall be satisfied with thy likeness. Says
 e then, I must be laid in the Grave, I must Sleep
 Impeccate, but it won't be long; I shall rise out
 nor can my Grave, ascend into Heaven, and there
 not die shall be satisfied with the likeness of God,
 is also I shall behold his Face for ever; so that
 Sin any is a Soul-satisfying Object; It must needs
 they do, because there is an Infinite fullness in him,
 cannot which there is not in any Creature, nor in all
 s born creatures. Creatures are empty things, this

whole World is an empty thing, therefore cannot satisfy a Soul; but in God is Soul satisfaction. Thence it is that they that have tasted that the Lord is gracious, they that have had Communion with God, tho' but a mediate Communion with Him in His Ordinances, their hearts are wonderfully taken off from other things, that sight of God has so satisfied them that other things are but little comparatively regarded by them. We see it in *Abraham*, he was his heart weaned from his Country, his kindred and his Fathers house. It is said, *Gen. 22. 12. The God of Glory appeared to our Father Abraham*. He having seen the God of Glory that had taken his heart from other objects. We see it also in *Moses*, who despised the Treasures of *Aegypt*, because he had seen the God who is invisible. It was nobly spoken by a noble Confessor, *Let that Man's money perish with him, that does not value one hour's Communion with God above all the riches of the World*.

3. *GOD is the chief good, therefore Blessedness consists in seeing Him*. The chief good makes the enjoyers of it truly Blessed; great Philosophers have disputed much concerning the chief good, the Fruition of which will make man happy: One said this, another that; they have offered Two Hundred and Eighty-eight Opinions about it. But we know, *nothing else but God is the chief good*. *Mat. 19. 17. There is none good but One that is God*. All goodness that is in Creature is as no goodness at all, compared with the goodness of God. The properties of the chief

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glorifying good, are to be affirmed of the
 blessed God, and of him only. The *chief* good
 an *universal* good, it comprehends in it all
 good whatsoever: This cannot be said of any
 creature, one Creature is good for this, another
 creature is good for that; but no one Creature
 good for every thing, so as to be able to sup-
 ply all the wants, all the desires of a Man's
 soul; that all the Creatures in the World can-
 not do, only God can. He therefore is better
 then them all, and the chief good. As *Elkanah*
 sometimes said to *Hannah*, *Am not I better to thee*
then ten Sons? even so God is better then
 ten Worlds, yea better then ten Thousand
 Worlds. If God should Create ten Thousand
 Worlds, and bestow them upon any Man to be
 lord of them all, that would not make him
 happy without God; but if he has God he is
 happy, let him have never so little of the
 world.

2. *THE chief good is an immutable good, and*
the Enjoyment of it Eternal. And this is to be
 affirmed of the Blessed God, He is immuta-
 ble, with Him there is no variableness nor sha-
 dow of turning; as for Creatures they are
 mutable things; yea the Heavens shall
 pass away, He will change them and they shall be
 changed, but God is for ever the same not sub-
 ject to any change. The enjoyment of Him is
 Eternal enjoyment. Suppose a Man to have
 ever so great a good bestowed upon him, sup-
 pose him to be never so happy, if he has any
 fear of losing that good, that will make him
 unhappy; but now when the Soul comes to
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enjoy God in Heaven, there is no fear of his losing that good again. Psal. 48. 14. *This God is our God for ever and ever*; our God not for time, but for Eternity; therefore there is Blessedness in the enjoyment of Him. There have been Believers in the World, Men of pure hearts, that have at times experienced wonderful enjoyments of God, He has lift up the light of His countenance upon them, they have been in a Blessed condition, and have thought, could I always have these enjoyments, what a happy Creature should I be? In Heaven they shall enjoy much more and that always, God never hides the light of His countenance from His Servants there; they shall never lose this Beatifical vision. Hence says the Psalmist, Psal. 41. 12. *Thou shalt set me before thy face for ever*; not for a time but forever, the joy and satisfaction of the Saints proceeding from thence will be for ever, without any interruption, any intermission throughout the never ending ages of Eternity.

16. 11. *In thy presence is fullness of Joy, at thy Right Hand are pleasures for evermore.*

LASTLY, NO Creature is capable of a greater happiness than this is to see God, to enjoy His Vision and Fruit. The Vision of God is the greatest happiness that any Creature is capable of. Angels themselves are not capable of a greater happiness than this, in this their Beatitude wherefore Christ said, Matth. 18. 10. *In Heaven Angels do always behold the face of my Father.* The happiness of Angels, so the Blessedness of glorified Saints in the Heavenly Jerusalem described by this. Rev. 22. 4. *They shall see*

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se: In that is their happiness. Let me say
a greater word, and a greater word I can-
speak, let me say to you, That the happiness
God himself doth consist herein, in beholding
own Infinite Perfections. God was as happy
ore ever the World began, as He is now,
atures cannot add any thing to Him. Can
an be profitable to God, as he that is wise
be profitable to himself? No he cannot, My
ness extendeth not to thee, says the Psalmist.
God was Blessed from Eternity. Where-
was His Blessedness? It was in the enjoyment
His own Glory. Before ever there was any
orld or Creature, God was most Blessed in
enjoyment of himself, in the beholding His
Eternal Glory. Then no Creature is capa-
of a greater happiness then to see God; there-
are the pure in heart blessed, because they
see Him. Thus we have seen the Truth
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SE. I. *THIS should put us upon serious Ex-
amination, Whether we have pure hearts? If we
the pure in heart we shall see God, and be
Blessed Eternally. But how may a Man know
whether he hath a pure heart or no?*

NSW. I. A pure heart may be known by the
properties of it. As now a pure heart the pro-
perty of it is to love and delight in things pure
and holy; as in the word of God. Psal. 119.

*Thy word is very pure, therefore thy Ser-
loveth it. When a Man loves the word of*

God because of the purity of it, it is an argument that a pure heart is in Him: so when the worship of God, his holy Institutions, Praying, Hearing, Sabbaths, Sacraments are loved and delighted in. The Lord has Commanded His People that they should express their fear of His name by their attendance thereunto. Psal. 19. 8, 9. *The Statutes of the Lord are right, rejoicing the heart; the Commandment of the Lord is pure; the fear of the Lord is clean.* If a Man can say feelingly, *One Day in the Lord's Court is better then a Thousand, and how amiable are thy Tabernacles, O Lord of Hosts?* It is a sign the heart is pure. Again it is the property of a pure heart to be a Praying heart. 2 Tim. 2. 22 *Them that call on the Lord out of a pure heart.* A pure heart will incline the Person that has it to be often calling upon God, and he will *Pray with his heart* and not with his lips only, his heart is engaged in approaching to God. Many Men that pray after a sort, yet never had a praying heart in them. The Lord complains of Ephraim, Hos. 7. 14. *They have not cried unto Me with their Heart.* They cried unto him with their tongue but not with their heart. Have you a praying heart, a pure heart is such an one. Hast thou a *Spirit of Prayer*? A Spirit of Prayer is a habitual inclination to pray; a Man that has a Spirit of Prayer, cannot for his life live without Prayer; after he has been a while from God, he cannot but go to Him again, the Spirit of Prayer inclines him unto it, that argues a pure heart. It is the property of a pure heart to endeavour a conformity to that which is

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pure, Christ is that object. 1 Joh. 3. 3. *Every Man that hath this hope in him purifieth himself, even as he is pure.* So he that hath this Heart in him purifieth himself, as he is pure. Thoughts of Christ who is purity it self, are most delightful to him; there is an heart that is going to Heaven, and will be there quickly.

2. A pure heart is known by the fruits of it, by what it brings forth. Mat. 12. 35. *A good Man out of the good treasure of his heart, bringeth forth good things.* A pure heart brings forth pure Thoughts, holy Meditations, holy Purposes, holy Desires, holy Resolutions. Indeed there is no one thing discovers what a Man is, more than this, what his thoughts are, he may know by that what his heart is, and what he himself is. Prov. 23. 7. *As he thinketh in his heart so is he.* If holy thoughts keep working in his heart continually, then he is one of a pure heart. A true Conversion to God is set forth by that, of an habitual wonderful change as to the thoughts of the heart. Isai. 55. 7. *Let the wicked forsake his way, and the unrighteous Man his thoughts, and return to the Lord; aye, there is the Man that returns to the Lord, his thoughts are changed from what once they were.* If the thoughts are pure, the words will be pure too. Zeph. 3. 9. *You shall have a pure language, saith the Lord.* Will you mind one thing, I say to you, that sometimes one word discovers what a Man is, whether he has any Grace in his Soul or no; whether he is sincere in his profession of Religion or no. Sometimes one word will discover

cover a Man to be an unregenerate Man, one that has not a pure heart in him; by uttering such a word, Men may see plainly that Man has not one spark of Grace in his Soul. Thus it was with *Simon Magus*, when he uttered such a word as that, *Sell me the Holy Ghost for Money*, said *Peter* to him, *I perceive thy heart is not right in the sight of God, thou art in the Gall of bitterness, and in the bond of Iniquity*. So sometimes one word will discover a pure heart to be in that Man; it did so in *Joseph*, when tempted to commit a Sin mightily to his advantage in worldly respect, and none besides God ever know of it, says he, *How can I do this great wickedness and Sin against God?* This was a young Man that had a pure heart in him, that he would not Sin against God, whatever might befall him, that one word discovered that there was Grace in *Joseph's* Godly heart. So the Woman of *Canaan*. Mark 7. 29. *For this saying* (says Christ) *I see what thou art*; this saying of thine, this one Word has plainly discovered thou hast faith: thou couldst never have spoken such a word, if thou hadst not had a true faith, and a great faith too, in thy heart. So that by the fruits of it, one may know what his heart is, whether pure or no.

USE, II. *IF blessedness consists in seeing God*. O how most miserable are they that are never like to see the face of God. To be banished from God, What more dismal thing can there be? Did not *Cain* think that misery enough, when he cryed and roared out his wretchedness, Lord

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My punishment is greater than I can bear: Why! Why! From thy face I shall be hid; I must not see the face of God; this is a punishment greater than can be endured. This is the punishment of the fallen Angels, they are banished out of Heaven, and shall never see the face of God any more; this will be the most dismal thing in the punishment of the damned at the last Day, when the Lord shall say, *Depart from Me*, a terrible word it is. Fire and Brimstone, everlasting Fire is not so terrible as that of departing from the Lord, never to see His Face any more; therefore it is said, the wicked shall go away into everlasting punishment. They shall go away from the presence of God, never to see His face any more, then such are miserable indeed. And who are they that are like to be the subjects of this Misery? Oh that there were not many such! You have heard purity of heart implies sincerity; they then that are in a state of Hypocrisy, their hearts are not pure and they are not like to see God. They are *the upright that shall dwell in his presence*; the *Hypocrite in heart heaps up wrath*; not the favour, but the wrath of God is reserved for them. And are there not those that are unholy and prophane in their Lives and Conversations? Their hearts are not pure we may be sure, and they cannot see God. Heb. 12. 14. *Without holiness no man shall see the Lord*: Without holiness no Woman shall see the Lord; without holiness no Child shall see the Lord; without holiness it is in vain to think of seeing God. What shall we think of those that live in

a careless neglect of God and Salvation from Him, that will not *seek the face of God*? Prayerless Ones, hear the word of the Lord; Do you think that you shall see the face of God in Heaven? that will not seek His face on Earth; O deceive not your own Souls. Psal. 9. 17. *The wicked and all that forget God shall be turned into Hell.* I am sure they that live without Prayer forget Him. The Oracles of God say, *All that forget God shall be turned down into Hell*; turned into the Place where they will never see the face of God throughout the days of Eternity. In a word, All Christless Sinners, this is their doom, There is no seeing God, without an Interest in Christ. 1 Joh. 5. 12. *He that hath the Son hath life, and he that hath not the Son of God hath not life.* Even so, He that has an interest in Christ he shall *see God*; and he that continues to live and dye without an interest in Christ he shall never see God.

USE, III. LAST, By way of Exhortation.

LET me Exhort those that have pure hearts. The first word I would say unto you, is, *Labour after more heart purity.* None of our hearts are so pure, but we need more purity of heart. The Apostle speaking to those that had pure hearts, and that had an interest in the Promises of God, He says to them, 2 Cor. 7. 1. *Cleanse your selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.* There is filthiness of Spirit in the purest heart upon earth: there is Pride there, and Sensuality, and

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other Corruptions that make the heart impure ; these should we endeavour to be cleansing our selves from continually. They that have the purest hearts in the World, are most sensible of the impurity of their own hearts. The light of grace in their Souls discovers the Corruption that is there. So then labour after more grace, more holiness ; perfect holiness in the fear of God : one way to obtain more purity of heart, is to come duly prepared unto the holy Ordinances of God ; in a special manner to the holy Table of the Lord : there we behold the *glory of the Lord*. It is glorious Love, glorious Mercy, glorious Holiness we behold there. If we come duly prepared, What will be the effect ? *We shall be changed from glory to glory into the same image by the Spirit of the Lord* : We shall be made more holy.

Secondly, *LET those whose hearts God has purified, be very willing to leave this impure World wherein we live*. Alas ! we shall never attain perfect purity of heart, while we are here. We live in a polluted & polluting World. We have to do with Men of polluted hearts & lips, therefore while here we shall not attain to perfect purity ; but in Heaven there is perfect Purity, in Heaven there are none but holy Angels, and holy Souls ; *the Spirits of just Men made perfect* : but that should make us willing, yea even long to be there. Most of all in that we shall see God till we come there. While in this world we see a little of Him. Oh ! but we shall have a full fruition of Him as long as we are here below. God said to *Moses*, No Man shall see

see me and live. No mortal Man shall see me, *Exod. 33. 20.* It was a devout Pious reflection which *Austin* made on that saying of God to *Moses*, *Ab! Lord is it so! that no Man shall see thy face and live, then let me die that I may see thee* In Heaven, we shall come to the full enjoyment of God. *David* said, *My soul, my heart thirst after God, the living God, to see thy glory as have seen thee in the Sanctuary.* And he said *When shall I come and appear before God!* Should we thirst, so should we long to appear before God in the heavenly Sanctuary, that should be the great desire of our Souls, because while here we cannot have a full enjoyment but there we shall have as the Apostle intimates and with his words I conclude, *2 Cor. 5. 6, 7.* *Whilst we are at home in the body, we are absent from the Lord:* Alas for us! we cannot see the Lord whilst we are here, for we walk by faith not by sight. Whilst on Earth we walk by faith but when in Heaven, we shall walk by faith more; in Heaven we shall live *in* sight, and *by* sight for ever, therefore we desire rather we submit to the Will of God, if He will have us be in this miserable World still, we submit to His Will, but we had rather be absent from the body and present with the Lord.

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Sermon XI.

MATTH. V. 9

Blessed are the Peace-Makers :

IT has often been said, That in this Chapter there are *Eight Characters* of a *blessed Man*, Six of them has been discoursed on. We come now to the *Seventh*, in which is, [1] An Assertion, *Blessed are the Peace-Makers*. [2] A Confirmation of it ; for *such shall be called the Children of God*. Only the first of these at present. The words may be opened under the Doctrine from them, which is,

DOCT. *THAT there are blessed Peace-Makers.*

FOR clearing the Doctrine Two Particulars are to be enquired into.

(1.) *WHO are the blessed Peace-Makers ?*

(2.) *HOW it appears such are blessed ?*

I. QUST. *WHO are blessed Peace-Makers ?* It must be premised, all Peace-Makers are not blessed. There is a Peace-Making that is Sinful in the sight of God : When Men make Peace on *sinful* terms ; when they part with *Holiness* for the sake of Peace. Heb. 12. 14. *Follow Peace and Holiness*. In the preceding verse which has been discoursed on, 'tis said, *Blessed are the pure in heart :*

heart. Then 'tis added, *Blessed are the Peace-Makers.* Purity must not be parted with on pretence of making Peace. *Jam. 3. 17. The wisdom that is from above is first pure, then peaceable.* Purity is to have the first regard. There are Men who are implacable Enemies of the People of God, with whom we may not make a *Covenant of Peace.* God commanded His People that they should not make Peace with the *Amalekites*; they were to have War with the *Amalekites* from Generation to Generation, *Exod. 17. 16.* God commanded His People they should not make Peace with the *Moabites*, *Deut. 23. 6.* Nor with the *Canaanites.* And when *Abab* made Peace with a wicked enemy of Gods People, there was a sad message sent to him from God, *1 King. 20. 42. Because thou hast let go out of thy hand the man whom I appointed to utter destruction, therefore thy life shall go for his life.* *Benhadad* who he let go was a blasphemer, and ought to have been put to death. *Jehoshaphat* though a good Man made a league with wicked *Abab*: A Prophet came to him and said, *Shouldest thou be with the ungodly, and love them that hate the Lord? therefore wrath is come upon thee from the Lord.* This being premised, we come to speak affirmatively to the enquiry before us.

I. *THEY* that endeavour to maintain Peace where it ought to be maintained. Not only so as are healers of divisions, but preventers of them are to be look'd upon as Peace-Makers. Peace-Makers are such as have a great aversion to Contention: *Prov. 17. 14. Leave off contention, lest it be meddled with.* To prevent Contention

to be acknowledged as Making Peace. Such Peace-Maker was Abraham, *Gen. 13. 8.* He said to his Kinsman Lot, *Let there be no strife between me and thee.* When their Servants had like to have made a difference between their Masters, Abraham set himself to prevent it; therefore offered Lot to take what part of the land he pleased. Christians ought to endeavour to live peaceably with all Men. *Rom. 12. 13. If it be possible live Peaceably with all Men.* The Apostle puts in that *If*, because there are some Men it is impossible to live in Peace with them, except a Man will Sin against God, and wrong his own Conscience he cannot be at Peace with them; they will be angry with him, and fall out with him, because he dare not Sin. This is generally the case of Christians in the primitive times; Christians were lookt upon as Peace-Makers, *Acts 28. 22.* Concerning this Sect we read that every where it is spoken against. When they were Converted and became Real Christians and dared not to live as formerly, their Neighbours would be offended and quarrel with them: Wherefore the Apostle says, *1 Pet. 4. 3, 4.* *The time past of our Life may justify us to have wrought the will of the Gentiles, when we walked in Licentiousness, Revellings, Banquets, and they think it strange, that you do now go on to do as you have done; Speaking of you: So that there are some, a Man cannot possibly be at Peace with them, if he would be at Peace with God; but so far as is possible it is lawful, for the saying is true, *Possumus injure transigimus*, in case we may do it without*

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committing any Sin, and without neglecting any Duty, we should live peaceably with all Men.

2. *THEY that use regular endeavours to be reconciled unto those that have been at variance with them, may be esteemed Peace-Makers.* If a Man has wronged his Neighbour, he ought to endeavour his satisfaction, and so be reconciled to him. Luke 19. 8. *Zacchens said, If I have taken any thing from any Man by false accusation, I restore him Four-fold.* If a Christian knows any Man has a just offence against him, it is his Duty to endeavour without delay, to be reconciled to his brother that has justly been offended by him. *If thou knowest thy Brother has ought against thee and thou comest to offer thy gift, go first and be reconciled to thy Brother. Agree with thy Adversary quickly.* Yea, though a Man has not wronged his Neighbour, but his Neighbour has wronged him very much, he ought to endeavour to be at peace with him, should offer reconciliation to him that has done him great wrong: Such a Peace-maker was David, Saul had done him much wrong; David never wronged him, he endeavours to be at peace with him, *Psal. 7.* A Peace-making Spirit is always a Forgiving Spirit. Col. 3. 13. *Forgiving one another, if any Man has a quarrel against any, even as Christ gave you, so also do ye.* This is to be a Blessed Peace-Maker, it is to be like to God, and Christ who never wronged any Man in the World, they have done Infinite wrongs to Him, He seeks to be at Peace with them.

3. *THEY that endeavour to reconcile such*

are at variance, are Peace-makers. Especially if they are Brethren most of all, if they are Brethren not in respect of nature only, or in respect of Neighbourhood, but in respect of Religion: Brethren of the same Profession, of the same Church it may be, yet have their differences, and it may be sharp Contentions; now to make peace among them is greatly pleasing to God, as we shall shew hereafter; how offensive is it to the Lord when such are scandalously quarrelling with one another; so when they live together in Love and Peace, it is greatly pleasing to Him. *Psal. 133. 1. Behold, how good and how pleasant it is for Brethren to dwell together in Unity.* It is pleasing to good Men, and it is pleasing to the God of Heaven to behold it, therefore endeavour it is pleasing. Such a Peace-maker was *Moses*, he endeavoured to make Peace with those Brethren that were contending with one another, this is Recorded to his everlasting commendation, *When he saw two Israelites striving*, he would have set them at one again, and said, *Why do ye wrong one to another, ye are Brethren?* What you that are Brethren, and of the same Religion wrong and abuse one another? it not be so.

THEY that are Instruments of reconciling Men to God, are Blessed Peace-makers. Sin has made Men to become enemies to God. Sinners are born enemies to God: it was said to the Man in blind, *Thou wast altogether born in Sin*; so it be said to every Sinner in the World, *Thou art born an enemy to God*: There is not a Man in the whole World but he is, or time

was, wherein he was an enemy to God. *You were sometimes enemies*, says the *Apostle*. Wherefore our Lord Jesus Christ is the *Blessedest Peace-maker* that ever was, for He has made Peace between God and Men. Eph. 2. 14. *He is our Peace*. On the Day Christ was Born, there was a Song that the Angels did utter, a Heavenly Song, Luke 2. 14. *Glory to God in the Highest, and on the Earth Peace, good will towards Men*. Sinners are not willing to be reconciled unto God, not only fallen out with Him, but unwilling to be reconciled to Him. Rom. 8. 7. *The carnal mind is enmity against God, not subject to His Law, nor indeed can be*. It is therefore a great part of the Work of the Ministers of the Gospel to declare to Sinners that God is willing to be reconciled to them, & to use arguments to perswade them to cease from their rebellions, and comply with the calls of God in the Gospel. 2 Cor. 5. 19, 20. *God is in Christ reconciling the World unto Himself, and hath committed unto us the Word of Reconciliation, we pray you in Christs stead be ye reconciled to God*. Those that are successful in this work are certainly Blessed Peace-makers; but how then if they have no success? If there be faithful endeavours to make Peace though there should not be success given thereto; yet such are Peace-makers in God's Account, for that which is really designed and endeavoured, is with God as if the thing were actually done. Therefore when Abraham really designed to offer his Son Isaac at the Command of God, it is said, *he had offered him*. Heb. 11. 17. *Abraham when he was tried, offered Isaac*

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Isaac. Offered him! why, he never offered him. Aye, but he really intended to do what God Commanded, therefore it was in God's Account as if it had been done. So when *David* intended to build an House for God, the Lord accepted it as if it was done, and Rewarded him accordingly: God said to him, *Thou didst well that was in thy heart to build Me an House, and (says God) I will build thee an House.* Thus God accepts the Will for the Deed; as for success, that is the work of God, and none of our work, but faithful endeavours is our work, accordingly God accepts thereof, as if the thing were accomplished. The Prophet says, *I have laboured in vain, spent my strength for nought; I have Preached many Sermons, yet Souls are not brought home to God; Israel is not gathered, nevertheless my reward is with the Lord, my work will have a reward from God, though Israel is not gathered.*

WE proceed to the second Inquiry.

2. *HOW does it appear such are Blessed?*

ANSW. 1. THE Scripture is express for it; not only in the Text before us, *Blessed are the Peace-Makers*; but there are other Scriptures which imply the same thing. Prov. 12. 20. *To Counsellors of Peace is Joy.* There is that which gives them cause of Joy; they shall be blessed with Comfort and Joy in their own Souls, that they have given faithful Counsel. Jam. 3. *The fruit of Righteousness is sown in Peace to them that make Peace.* If there be faithful endeavours to make Peace, that is a fruit of Righteousness,

ousness, they that sow that fruit shall reap peace, reap happiness to themselves,

1. *SUCH Peace-Makers as have been described are the Children of God.* As in the latter part of this Verse, Blessed are the Peace-Makers: *For they shall be call'd the Children of God.* It is a most wonderful astonishing thing, that such poor Creatures as Men are, nay sinful Men, should by the Almighty God, be owned for Children; yet so it is. 2 Cor. 6. 18. *Ye shall be my Sons and Daughters, saith the Lord Almighty.* The Children of such a Father cannot but be happy; it is impossible the Children of such a Father should be miserable, for they shall never want what a good and Infinitely wise Father shall see good for them. Psal. 84. 11. *The Lord will give Grace and Glory, and no good thing will He withhold from them that walk uprightly.* If it be a good thing, and good for them, God will not withhold it from them; will not earthly Fathers give good gifts unto their Children? and shall we imagine our Heavenly Father will not give His Children what is good for them? certainly He will; then they are Blessed while in this World, and needs must it be so, for never does any thing happen to them but what shall be good for them. Rom. 8. 28. *All things work together for good to them that love God.* All things shall tend to their good, all providential dispensations shall conspire to promote their best, their greatest good, therefore happy are they much more in another World, their Blessedness shall be such as cannot be express'd; it cannot be conceived how great their Blessedness then will be.

be: It has not entred the heart of Man to conceive the Blessedness of God's Children in another & better World. The Apostle therefore says, 3. 1, 2. *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God, it doth not yet appear what we shall be.* Now we are the Children of God, but it cannot be expressed how Blessed we shall be. The Children of such a Father certainly are the richest Heirs that possibly can be: It is said, *They are Heirs of God, joint Heirs with Christ.* Heirs of God are the greatest Heirs that possibly can be. Vastly rich Men what Inheritances will they give their Children? Then what Inheritance will the great God give to His Children, that has the Riches in both Worlds, in all Worlds to dispose of? Their Inheritance shall be no less than a Kingdom, a Kingdom Ten Thousand times better then all the Kingdoms of this World, put them all together: *Heirs of the Kingdom which he has promised*; well then they are Blessed.

2. *SUCH Peace-Makers as have been described resemble the Blessed God.* There are Children in respect of *Similitude*; so wicked Men are said to be the Devils Children, in that they are like to him in regard of evil qualities. The Apostle said to *Elimas* the Sorcerer, Acts 13. 10. *Thou Child of the Devil full of all subtilty and mischief, thou enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord?* Now all those things mentioned are the Devils qualities, who is an enemy unto all Righteousness. sub-
se to do mischief, never ceasing to pervert the right ways of the Lord; so on the other hand,

the Angels of Heaven are said to be the Sons of God in respect of likeness; and so are Peace-makers, said to be God's Children because they are like to Him. God is said to be the God of Peace, Heb. 13. 20. *The Lord of Peace.* 2 Thes. 3. 16. *The Lord of Peace give you Peace always.* So then Peace-makers resemble Him; they resemble God the Father, who in Jesus Christ is the Blessed maker of Peace. Col. 1. 2. *Having made Peace by the Blood of His Cross, by Him to reconcile all things to Himself.* The Truth is, the heart of God was never set upon any thing so much as that of making Peace; He sent His own Son into the World for that end, that Peace may be made; they then that are Peace-makers resemble God the Father, and they resemble God the Son, who is styled *the Prince of Peace* and *the King of Peace*, Heb. 7. 2. Solomon his name signifys *Peace*, he was a Type of Jesus Christ in that respect of being a Prince of Peace, Psal. 72. Is in the Title of it, said to be a Psalm for Solomon, Jesus Christ is the Solomon there spoken of: In that Psalm it is said, *The Mountains shall bring forth Peace, in his Days shall be abundance of Peace;* and the Blessed Spirit of God is *the Spirit of Peace*, He is the Author of all Spiritual Peace. *The fruits of the Spirit are Love, Peace, Gentleness, Goodness.* The holy Spirit takes pleasure in beholding Peace among the People of God, and is grieved when it is otherwise. Thus we see then they that are Peace-makers resemble the Blessed God, in the respects that have been mentioned.

3. *PEACE-Makers prevent a World of Evil.*

Sons and are Instruments of obtaining much good. They prevent a great deal of Sin, which is the worst evil; for when Christians are not at Peace, but are quarreling and contending with one another, how much Sin do they become guilty of? They may be more in one Week than in a whole year before; how many sinful thoughts, how many sinful wishes, will there be in their hearts? How many sinful words will they speak, and it may be often untrue ones? reflecting on and abusing of one another; now they that make Peace will prevent all this Sin and Evil, and thereby prevent those judgments, those afflictions which are like to be the woful fruit thereof; and as they will prevent much evil, so they will obtain much good. Temporal and Spiritual Blessings are the blessed fruits of the Children of God, their living in Peace and Unity. Psal. 133. *Behold how good and how pleasant it is for Brethern to dwell together in Unity: It is like the dew of Hermon.* Hermon was a great Mountain in the Land of Israel, the dew that descended upon it made it fruitful; *There the Lord commands the Blessing, even there where Brethern dwell together in Unity. The Blessing, what Blessing? even Life for evermore; Life is the most desirable thing that can be to Men; this intimates that the most desirable blessings are on the Children of God when they live in Peace; then Peace-makers are Blessed.* PEACE-Makers are Subjects of Blessings. In that Peace they wish to others, God will cause to be their own portion, He will reward their labours; and their Peace shall return to them, and

and those with whom Peace is made, will be such as were instruments of making Peace between them; this we see in *David's* blessing *Abigail*, *Abigail* according to that prudence and piety she was adorned with, came to *David* and desired him to be at Peace with the Family that had greatly offended him; and what says *David* *Blessed be thou, and Blessed be thy advice, thou hast kept me from avenging myself.* So they that shall be instruments in the hands of *Christ* reconciling Sinners unto God, those Converts and reconciled Sinners will bless them, and pray to God for them as long as they live. Thus we have seen the Doctrine cleared.

FOR Improvement.

USE. THERE are those that fall under heavy condemnation from this Blessed Doctrine.

1. SO do contentious Persons, make-bates love to live in the Fire. As is fabulously said of the Salamander, but alas! that it is true, there are such Salamanders among Men, they love to be in the Fire, they love to be Fishing in troubled Waters; they love to stir up Fires of contention and they shall have Fire enough one Day. Rom. 8, 9. *God will render indignation and wrath, tribulation and anguish unto them that are contentious.* God will render Indignation and wrath unto whom? unto Drunkards, prophane Swearers, wicked Sabbath-breakers, filthy Adulterers, Yes, and not to them only, but to the contentious, contentious Persons that love to make contention among Men where they live, God will

em above other Men. Prov. 6. 16, 19. *Six things doth the Lord hate, yea, seven are an abomination unto him: The seven and last abomination of all, are they that sow discord among Brethren.* There are those that make differences and divisions by wicked Tale-bearing. Solomon says; *Take away the wood and the fire goeth out.* says he, *Put away the Tale-bearer, and the fire ceaseth.* There are wicked Whisperers. Solomon says, Prov. 16. 28. *A Whisperer separates chief friends.* A Whisperer says, such an one said so of you, spake such words reflecting on you, and abusing of you, which if it were true, go and tell them of it, is a most wicked thing, and abominable in the sight of God; but it may be the thing is false too, yet the ungodly whisperer goes about and reports it, and so makes a difference to be between those that once were great friends. Such a wretch was Ziba, 2 Sam. 16. 3. he came privately to David and said to him, *Mephibosheth said, Now the Kingdom of my Father shall return to me: a most wicked lie.* Mephibosheth never spake such a word; this wicked Whisperer, and liar thinking to incur favour with David, reported such a slander of an honest innocent Man.

THEY fall under condemnation from this doctrine, That are makers or maintainers of an ungodly Peace. Most of all they who make Peace with Sin: that is contrary to being a blessed Peace-maker, to make Peace with Sin is to make Peace with the Devil. Such Men are as the Prophet speaks, *at an agreement with Hell.* I wish

with there were not many who are at Peace with Sin; in league with some vile Lust or other, that they will not part with; this is to be at enmity with God. Moreover, there are Men it is dangerous to be at Peace with them. Alas! for many Young Men, this has been the ruine of their Souls, they have made Peace, they have entred into friendship with other ungodly Creatures, learned their ways, so got a ruining Snare to their precious Souls. There are Men we cannot be their familiars, and associates without breaking Peace with God. James 4. *Know ye not that the friendship of the world is enmity with God! if any man will be a friend of the world, he is the enemy of God.* When Men make a destructive Peace, they are not such blessed Peace-Makers as the Text before us speaks of, but the contrary. Such a one was Antiochus Dan. 8. 25. *By peace he destroyed many.* Have there not been such in our days, as have betrayed their own Nation, and made an unhappy Peace with the most Antichristian Enemy God had on Earth? Are such blessed Peace-Makers? No, they are cursed Peace-Makers. God will curse them, the Nation will curse them; they will leave their Name to be a curse to all Posterity.

USE, 3. THERE is one Use more I will touch upon, altho' the Season is sharp and uncomfortable; but because this is the Twenty-fifth day of the Tenth Month, I must touch upon it; We should praise God for Jesus Christ the great and blessed Peace-Maker. Not that we should fast part a day every Year as an Anniversary

Festival

Festival, for to give thanks to God for sending
 CHRIST into the World, much less this day we
 now see, the Twenty-fifth day of *Decemler* a Su-
 perstition that has crept into the Church of God,
 and that is crept into *New-England*, which it is
 hard, it should do so, since our Fathers came into
 this Land when it was a Wilderness, that so their
 posterity after them, might be for ever freed
 from such Superstitions. In the Primitive and
 purest times, there was no such day kept. In
 the days of the Apostles there was no such day
 observed, nor in the next Age to the Apostles.
 When Christians did degenerate, and *Papacy* be-
 gan to rise in the World, then did this with
 many other Superstitions prevail among Christi-
 ans. As for this particular day, it is a vanity
 to imagine that Christ was born on it. The
 Jews scoff and laugh at Christians, and say they,
 place the Birth of Christ where they should
 place His Conception. How came it to be Esta-
 blished and Enacted? Truly as was said of *Jero-*
boam, he appointed a day of a Month which he
 had devised of his own heart, and ordained a
 feast on it: So the *Jeroboam of Rome* has devi-
 sed this day and ordained it of his own heart,
 pretended honour to Christ. But Christ Him-
 self who knoweth what will be most conducing
 to His own honour has not commanded the ob-
 servation of it. Nor have the most *Reformed*
Churches this Superstition among them. I re-
 member King *James* the first, in a Speech he
 made in a solemn Assembly, gave thanks to God
 that he was of the purest Church in the World,
 purer than *Geneva*, where they observe
 Easter

Easter and Christmas, and what rule have they that, said he. Every day it is our duty to bless God for *Jesus Christ* our Peace Maker, not one day in a year, but every day, especially *the Lords Day*. We don't know what day of the Month, nor what day of the Week, *Christ* was born: but we know what day of the Week he rose from the dead, and that was the First day of the Week: Wherefore *Christ* has commanded that day should be kept in perpetual Commemoration of Him. Let us be careful on that account to keep the *Christian Sabbath* holy unto the Lord continually, so may we expect a blessing; this is the day the Psalmist speaks of, *Psal. 118. This is the day which the Lord hath made, we rejoyce and be glad in it.* The day of *Christ's* resurrection, when the Work of Redemption was compleated, and thereby was manifested that God had received full Satisfaction for the Sin of His People by His Sufferings; that is the day we should observe and bless God for *Christ's* sake. There are some other *Uses* of this Doctrine which I shall leave till another time.

Serm

Sermon XII.

MATTH. V. 9.

Blessed are the Peace-Makers.

THE Doctrine which has been discoursed
on from these Words, is.

DOCT. *THAT there are some who are blessed
Peace-Makers.*

WE have shew'd who are such ; not only such
do reconcile those that are at variance, but
do maintain Peace, especially such as are
the Instruments of making Peace between God and
man ; therefore our Lord Jesus Christ is the
greatest, and blessedest Peace-Maker that ever
was : He is the only *Mediator* between God and
man. We have shew'd Peace-Makers are blessed
as much as they are the Children of God, in
that they resemble the blessed God, who is the
God of Peace, and are instruments of prevent-
ing much evil, and obtaining much good, which
do is a blessed thing. We proceed at this
time to make Application of the Doctrine. 1. By
way of *Information*. 2. By way of *Exhortation*.

Sermon FIRST, BY way of *Information*.

WE are to be Informed, That *Peace is an
excellent*

excellent desirable thing. If it were not so Peace Makers would not be pronounced Blessed as they are in the words before us, Peace and Unity is a good thing and a pleasant thing. Psal. 133. *Behold how good, and pleasant it is for Brethren to dwell together in Unity.* There are some things that are good, but they are not pleasant. Patience is good, suffering in a Righteous cause is good, but it is not pleasant; and there are some things that are pleasant but are not good, voluptuous Life pleases corrupt nature, but it is not good. There are some things that are neither good nor pleasant; as *Envy*, that torments Men it is not pleasant, it is not good but a diabolical thing; but this of Unity among Brethren it is both good and pleasant too. There were some of old made *Harmony* a goddess, that was Superstition: Nevertheless *Harmony* among Brethren especially Christian Brethren, is a divine thing therefore it is said to come from Above: James 3. 17. *The wisdom that is from above is peaceable.* It is from God as the Author of it. 1 Cor. 14. 33. *God is not the author of confusion but of peace.* Indeed a peaceable disposition in Men is from God, it is the work of His Spirit, at least-wise a common work of the Spirit of God; sometimes it is a special work of the Spirit; therefore it is said, Rom. 14. 17. *That the Kingdom of God is in righteousness and peace.* It is that which brings blessedness along with it, it is therefore desirable. In the World where Men are blessed are, there is nothing but Harmony, Love and Unity among those in Heaven: IT Good Men that had their contentions, and Sinners

nes too, while on Earth, when in Heaven together they are perfectly agreed. I remember one of the German Divines writing to his Friend, expresses himself after this manner; *whether ever I shall see you again in this World, I do not know; but I hope we shall meet in that World, where Luther and Zuinglius are agreed.* So likewise in the happy times for the Church of God on Earth, yet to come, one thing and no little part of the happiness of those Days will be, there will be admirable Peace and Unity among the Children of God. *Jer. 32. 39. I will give them one heart and one way, saith the Lord. Zeph. 3. 9. They shall serve the Lord with one consent.* The Kingdom of Christ will then be a most peaceable kingdom. *Isa. 9. 7. Of His Government and peace there shall be no end.* It will be a lasting peace, that then the Church of God shall be blessed with. The Children of Israel of Old might not kindle a Fire on the Sabbath Day, which might intimate this truth unto us, that the blessed *Sabbatism* that remains for the people of God, there shall be no Fire of contention, nothing but Peace, Unity and blessed harmony.

Inf. 2. WE maybe informed of the great evil that which is contrary to Peace-Making. Namely, in Divisions, and breaches of peace, especially when among the Disciples of Jesus Christ, they are very evil indeed. Several things set forth the great evil thereof.

IT is a very dreadful Sign when there are great Divisions and Animosities. For it is a Sign

of the anger of God. Lam. 4. 16. *The anger of the Lord hath divided them.* When People are furiously inflamed against one another, it is a terrible Sign that the holy wrath of God is inflamed against them all. *Through the wrath of the Lord of Hosts is the Land Darkened, Manassah against Ephraim, and Ephraim against Manassah, and both against Judah; for all this His anger is not turned away.* Isa. 9. 21. Yea many times it is a discernible sign of calamitous Days near at hand; nay, of desolating Judgments too. Mat. 12. 25. *A Kingdom divided, says Christ, shall not stand, a Kingdom divided is brought to desolation.* They are the words of Christ, therefore we may with due confidence believe them. When God has a holy design on His heart to destroy a People or Nation, He gives them up to divisions among themselves, as He threatened Egypt. Isa. 19. 2. *I will set the Egyptians against the Egyptians, City against City, Kingdom against Kingdom.* God has in this way sometimes destroyed the enemies of His People, and made way for their Salvation; so it was in the Days of *Jehosaphat*, 2 Chron. 20. 23. There was a mighty combination of enemies, *Ammonites, Moabites, Edomites*, they all combined against the Lord's People; now God sends a division among them, that ruin'd them; first the *Ammonites* and *Moabites* fell upon the *Edomites*, and when they had destroyed the *Edomites*, they destroyed one another: It was by this that way was made for the ruin of the Jewish Nation according to the Prediction of the Prophet *Zechariah*. Zech. 11. 9. *That that is to be cut off, shall be cut off, and the rest every one shall eat of the fruit of his own tree.*

of his Neighbour. The Jewish Historian
ate, there were mighty Factions among them;
le Sign, dy feuds, and intestine commotions, the se-
again, ous were divided into three parties, by means
of Ho, ereof it was more easy for the Romans to de-
t Eph, y them.

DIVISIONS proceed from evil Causes.
ough God has an over ruling hand of Pro-
a diffi, ence in all the commotions and troubles a-
nay, g Men in the World, yet so far as they are
. A C, ul, they are not from Him, they are not
Kingd, n Heaven but from Hell. Wherefore the
are, ttle says, *If there be envying and strife among*
th dre, *this Wisdom is not from above, but is Earthly,*
design, *Unnatural, Devilish,* Jam. 3. 10, 15. It is said to
He gi, *Devilish*, in that it comes from Hell. As our
es, as, Jesus Christ is the greatest Peace-Maker
be Egi, ever was; so Satan is the greatest make-
City, that ever hath been in the World. Hence
this, said, Rom. 16. 20. *The God of Peace shall tread*
is Peo, *under your feet.* So that when there are
o it wa, ions, if among Christians specially, it is
23. Th, Satan. Commonly the Devil is described
es, Am, ave a cloven Foot; when there are clifts
ombin, breaches, the Devil hath put his cloven Foot
Tends, g such people: Nay division is from that
; first, h is worse than Hell, worse than the Devil
e Edom, self, it is from Sin, from those lusts and
mites, ptions that are in the hearts of Men, Jam.
that, *Whence are fightings among you? are they*
th, Na, *from your lusts?* Yea they are from the lusts
e Pro, are in the hearts of Men, from their Pride,
o be c, content, Envy; especially from Pride in the
shall, s of Men. Prov. 13. 10. *Only by Pride cometh*

contention. If there were no Pride in the hearts of Men, there would be no divisions among them. And,

3. *As divisions proceed from evil causes; they have evil effects: The worst evil that can be the natural effect of divisions, namely Sin: As a world of Sin too. When Men contend the sin against God, and they sin against one another by evil Thoughts, evil Wishes, evil Words, evil Reports; they take up and foment slanderous reports of their Neighbours. James 3.16. Where there is strife, there is confusion and every work. Many times (as before was hinted) for calamities have been the consequence of divisions. Both the divided parties have been exposed a prey to their enemies. It has been in our own Land and Nation more than once twice. The ancient Britains were divided, till the Romans could more easily Subjugate them. Afterward the Britains invited the Saxons to come and help them; they proved their conquerors: After that the Saxons were divided, then the cruel Danes came into the Land of our Fore-fathers Sepulchres, and tyranniz'd over them for several Ages. Thus Divisions have very bad consequences. But it is so more peculiarly when the Disciples of Christ are divided, that does expose Religion to contempt and carnal prejudices in the hearts of Men against the ways of God. Abraham had that in his Thoughts when he was so unwilling to fall out with Isaac. He said, Gen. 13.7. That the Canaanite and the Perizzite dwell in the Land: therefore (says Abraham) let there be no strife between me and*

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What will the *Canaanite* and the *Perizzite* say, if thou and I who are of the same Religion shall fall out one with another, they will thereby be hardened in their Idolatries, and in their prejudices against that God whom we Serve. Thus it was in the Primitive Times of Christianity. The Divisions among Christians exposed Christianity and the Professors of it to great contempt. The Pagans would Mock at Christians and expose them on Publick Theaters for the shameful divisions among them. In these latter Ages Papists have scoff'd at *Protestants*, for the divisions that were between the *Lutherans* and *Calvinists*, not considering the bitter contests between the factions of their own Superstition. The *Jews* are prejudiced against the Christian Religion, because the Professors of it are so divided. They say that when *Messias* comes there will be nothing but Peace among His Subjects. *Mat. x. 6.* Therefore they won't believe that He is come. Moreover sometimes divisions have been a fore-runner of flagrant Persecutions. It has been observable thing, that before the greatest persecutions that have befallen Christians in the world, there have been very great and scandalous divisions among them. As a Shepherd will loose his Dog, when the Sheep are divided, from another to drive them together. So Lord Jesus Christ will let loose the *Evil One*, when his Sheep are divided. For here Divisions in Churches cause God to depart from a particular Church is a House of God, will choose to abide in a troubled House, will not abide in a particular Church when it is so

contentions are among them. An House on fire, who will continue in it? So if a particular Church be on fire, will the Lord continue in it? Surely He will withdraw His gracious presence from such a Church. No wonder He does so, because such divisions, and animosities among Christians are very offensive to Him: They grieve the Spirit of God exceedingly. Eph. 4. 30. *Grieve not the holy Spirit of God*, says the apostle, What will grieve Him? It follows, *Put away all wrath, malice, evil speaking*. When Christians of the same communion will speak evil one of another, and be full of bitterness and animosities one against another, they grieve the holy Spirit of God, then it is not to be wondered if He depart from them. There are two things especially, which aggravate the Sin and Evil that is in divisions, in breaches of love, and peace among those that are the Disciples of Christ.

1. *IN that they directly go against the express command of the Lord Jesus Christ*. He has commanded His Disciples that they should live in peace. Mark 9. 50. *Have peace one with another*. It is Christ's charge to His Disciples, this was His dying charge of the Lord Jesus to them: When He was leaving the World, He left this in charge with them that they should be sure to live in love and peace among themselves. Joh. 13. 34. *I give unto you a new commandment, that ye love one another*. It is called a New commandment in that there was a new and most powerful Motive for them to live in love and peace, Namely that of the Death of Christ; *As I have loved you*, says Christ: Have I loved you, so as to

for you? And will you not love one another? Would you have it known that you are my Disciples? then by this shall Men know ye are my Disciples, if ye have love one to another as you ought to, then it will appear you are taught of Jesus Christ, & have learn'd of your Master, if you do that He enjoyns. Hence this is in a special manner said to be the law of Christ. Gal. 6. 2. *Bear ye one anothers burdens, and so fulfil the law of Christ.* It may be there is a Man subject to sinful Passions, but he is burden'd with it, and mourns for it exceedingly before the Lord; in this Passion he will speak some provoking words which he should not have done; if it be his portion, do you bear with it (says the Apostle) & you will fulfil the law of Christ. Joseph said to his Brethren when they were returning to the Land of Canaan: Gen. 45. 24. *See that ye fall not out by the way.* So doth Christ say to His Disciples, Ye are going to the heavenly Canaan; that ye fall not out by the way but live in peace among your selves.

2. THE Disciples of Christ are under peculiar obligations to live in Peace and Unity among themselves. Eph. 4. 3. *Keep the unity of the spirit in the bond of peace.* The Apostle presseth it by setting them in mind of several, not less than ten Unities they are concerned in. There is one Body, all true Believers are Members of that mystical body of the Lord Jesus Christ. Col. 3. 15. *Let the peace of God rule in your hearts to which also ye are called in one body.* How unnatural is it for the Members of the same body to hurt one another, to devour one another. And

one Faith; they all have the same faith, they all agree in the fundamental points of Religion. Altho' there are good Christians that differ in lesser matters, or in *extra fundamental points* of Religion, yet they all agree in the *Fundamentals*. There is not one true Believer in the World but agrees with other Believers in the main principles of the Christian Religion. Then when we have *one Faith*, shall we fall out in lesser matters. If ye differ, let it be lovingly, not with strife and contention, for that will be displeasing to God. And there is *one Spirit*; they have all been made to *Drink in of one Spirit*, altho' there is a vast difference among true Christians as to the measure of the grace of Sanctification, and spiritual Gifts they have attained unto: nevertheless, they are all Sanctified by the same Spirit; that Spirit which has Sanctified one of them, has Sanctified every one of them: Then there ought not to be a breach of Union between them for lesser matters. And they have all *one Lord*; You have *one Master*, *Jesus Christ*, and He only is your Lord & Master. Should not the Servants of the same Master live in Peace and Love among themselves, in their Master's Family? So should Christians. They have *one Faith*; one and the same Gospel as the rule of their Faith, and the same Object of their Faith in all Ages of the World. *Baptism*; that external symbol of Faith is the same: All Christians are baptized into the same Name, into the Name of that God, who is the Father, the Son, and the Holy Spirit, *One God and Father of all*; on which account

they are Brethren. Should not Brethren live in love and peace? How uncomely, how shameful is it to see Brethren quarrelling? Certainly the Father of such Brethren must be very much griev'd to see it. So is our God and Father when He sees his Children at variance. And there is *one Hope of their Calling*; they are call'd to an heavenly Inheritance, that is what they hope for. All true Believers, shall dwell in the same Heaven together, to all Eternity. If they shall live together in Heaven, let them live as Brethren while on Earth: Such arguments as these does the Apostle press upon Christians, why they should keep the unity of the Spirit in the grace and bond of Peace.

We proceed to another Use, which shall be for *Exhortation*. [1.] To endeavour to be healers of divisions. [2.] To be maintainers of peace.

1. *WE should endeavour to be healers of Divisions.* If breaches are made, we should endeavour so far as is in us, the healing of them, being careful of the evil consequences won't to attend divisions. I know not of any considerable divisions in *New-England* at this day; but I know there have been, and that they have had very lamentable effects; sad breaches in some Churches. So many Years since in the Church in *Hartford*, which soon after great Mr. *Hookers* death, broke in pieces; that division had an Influence upon all the Churches in that Colony. And here in *Boston*, soon after the Death of our famous Mr. *orton*, the division in that Ancient Church, occasioned

caſioned a diviſion in many other Churches in this Colony. Blessed be our Lord Jeſus Chriſt that it is not ſo with us now: Yet there are diviſions among particular Perſons, and Church-Members too, who are quarrelling one with another, which is a ſhameful thing; when ſuch things are found among Church-Members, they are not fit to come to the Table of the Lord while it is ſo with them. Among the Children of Iſrael, they might not have any leaven in their Houſes when they obſerved the Paſſover; ſo as to this Goſpel Paſſover the Lords Supper. If Church-Members come with leaven in their hearts, with hearts full of animoſities one againſt another, if the leaven of malice that ought to be put away, when they come to this Feaſt of the Goſpel remains unmortified, God will be highly provoked. The Apoſtle therefore ſays to the *Corinthians*, when there was Schiſms and Diviſions among them, *This is not to eat the Lords Supper.* Nay, it is to abuſe the holy Ordinance of God, and contract guilt on your own Souls. But through the good hand of God, there is at preſent great Peace among us, tho' ſome particular Perſons may contend. Nevertheless there are great thoughts of heart for the diviſions of *Reuben*, on the other ſide of the water of Jordan. We ought to have our hearts affected for the diviſions in our Nation. A wicked Incendiary has occaſioned animoſities, and a ſtrange Fermentation, the Spirits of Men boil'd up to a prodigious height one againſt another. Is there not cauſe to fear theſe things are a fore-runner of a more terrible time than ever yet we have known.

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We should do what we can to heal the divisions: But what can we do to heal the divisions that are afar off? Truly there is but one thing we can do, that is Pray to God to extinguish those fires.

2. We should be *Maintainers of Peace*. If we should be *Peace-makers*, we ought to be *Peace-keepers*. And the rather because if we are not careful Peace will be gone. Therefore does the Apostle say, Heb. 12. 14. *Follow peace, and holiness*. Peace may be running away from you, then you must follow it, and don't let it go. Another Apostle says, *How great a matter does a little fire kindle?* So how great a matter of Contention sometimes does a small trifle cause? It causes a great fire to be kindled. So it was in the next Age to the Apostles; there were not contentions in the Church about the day they should observe *Easter*. The Churches in *Asia* would observe it exactly the fourteenth day after the New Moon in the first Month, as the Jews did their *Pascha*. The *European Christians* would observe it on the Lords day after, altho' the fifteenth day. Now upon this all the Churches in the World were in a great tumult. The Bishop of *Rome* which then was excommunicated, all the *Asian Churches* which were not of his Opinion, whenas there was no Scripture rule to observe neither the one nor the other of those days. Christ never did appoint any observation of *Easter* at all. Now that Christians should so fall out about the time of its observation, when Christ never appointed such an ordinance to be at all observed, it is amazing.

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We should be the more careful, and watchful against *Divisions*, because good Men have had *Paroxysmes*, sharp contentions sometimes. *Nam* eminent Servants of Christ, yea Apostles of Christ. So *Paul* and *Barnabas*, it is said, *The contention was so sharp between them that they parted one from another.* What heats were there between *Jerom* and *Ruffinus*, in the Latin Church; *Chrysostom* and *Epiphanius*, in the Greek Church. Some eminent Reformers, have had sharp contentions one with another. So *Luther* and *Zuinglius*, yet both of them eminent Servants of Christ. Again, there has been *Martyrs*, who have had their hot Disputes and Differences. So in our own Nation, as *Hooper* and *Ridley*, about *Ceremonies*, yet these excellent Men dyed both of them at the Stake; they suffered *Martyrdom* for professing the Protestant Religion. The English Protestants in *Queen Marys* days when Exiles at *Frankfort* in *Germany*, had a fire kindled among them about *Ceremonies*, which with I could say, that it is quite extinguished at this day. We that know such things, should ought to be the more careful and watchful that *divisions* do not break in upon us: But that we be maintainers of an holy Peace.

LET me conclude with some Rules of direction.

FIRST, WE must remember that we may not for Peace part with Holiness, or desert the Cause and Truths of God. Christ says, Have Peace with another, and have Salt in your selves. Beware you don't loose your salt under pretence

Peace

Peace. The Apostle says, Heb. 12. 14. *Follow peace and holiness, without which no man shall see the Lord.* When these come in competition, we must rather part with *Peace* than *Holiness*; we may not under pretence of being for *Peace* Commit any Sin, or Omit any Duty. The holy truths of God we may not desert them upon any termes, no not under a specious pretence of *Peace*. Prov. 23. 23. *Buy the truth and sell it not.* Especially as to fundamental Truths; matters of faith we may not part with, under pretence of *Peace*; nay, we must contend for them, and that earnestly too, 3. v. of *Judes Epistle*, *Contend earnestly for the faith which was once delivered unto the Saints.* Indeed all truth is not to be spoken at all times. Yet we may not disown any truth of God, supposing we may enjoy never so much *Peace* by doing so. Nor may we part with lesser Truths. The filings of Gold are precious; so are all Scripture Truths, and ought to be of precious value with us. It was a celebrated saying of *Luther*, *Potius percat celum quam una veritatis.* The heavens shall sooner fall than we give away any one crumb of the Truth.

SECONDLY, WHEN breaches happen, let them be made up speedily. Matth. 5. 25. *Agree with thine adversary quickly.* It is good to stop breaches forth-with. Prov. 17. 14. *Strife (says the wise Man) is as when one letteth out water.* When waters are first let out and a breach made, if taken timely may be prevented from doing much damage; but let it alone a while and the breach will not be made up again. When

an house is on fire, at first it is easy to put it out, let it alone a while, and there will be no quenching it; so 'tis as to the fire of Contention. Very often when Contentions begin one party is in fault, let it continue and it may be both parties will be in fault, and no Man can say how far it will proceed.

THIRDLY, W E should keep alive in our hearts a sense of those things that will dispose us to live in Peace. As now, a sense of our own sinful infirmities. *Consider thyself least thou also be tempted.* Now he stands in need of my forgiveness, it may be I may need his ere-long. And we should consider our own *Mortality* also, that we are dying apace. Certainly a Man that expects Death continually, will desire to live in Peace; a Man that always expects to die, will not always be engaged in contests, troubles, and strife, No! the thoughts of death will make him avoid such things; therefore we should think of our own death very often. They say of Bees, they will fight very violently if they meet in the air, but if a little dust be thrown upon them, they will fight no more. Thus we should in our Meditations, cast our Grave dust upon our selves, then shall we be more disposed to Peace.

AGAIN, Let us think of the presence of Christ, that the eye of Christ is upon us continually. When there was a contest among the Disciples, they little thought Christ heard them, Christ enquired, What it was they contended about

about in the way ; they were ashamed to tell him that they had been contending about superiority ; if they had thought Christ had heard them they would not have spoken such words as they did : Therefore we should remember, that Christ hears all we say. And think often on the coming of the Lord Jesus Christ. Think Christ will be here ere long ; then what can we say of any sinful contention we have been engaged in ? It is an awful word we have, Math. 24. 49. *If the evil servant shall say in his heart, my lord delayeth his coming, and begin to smite his fellow servants ; the lord of that servant will come, and cut him asunder.*

FOURTHLY, LET us pray for Peace, and be very thankful to God for it. If Peace is wanting we should pray it may be restor'd ; where it is, we should pray it may be continued. Psal. 122. 6. *Pray for the peace of Jerusalem.* We should pray that there may be Peace in the Church of God every where ; and therefore we should be thankful to God for Peace. This poor Church ought to be very thankful to God that He has continued Peace among them from the beginning to this day ; tho' particular persons have had their quarrels, which they have cause to be ashamed and humbled for ; that God has kept the Church in Peace : The more admirable it is, in that it has been otherwise in a Neighbouring Church in the same town with us, in which there was a sore breach above Forty Years ago, since mercifully healed. Look upon it as one of the singular Mercies of my

my Life, that this Church has been in Peace ever since I came among you, near upon Six and Fifty Years ago, Who ought to have the whole glory of it ? but God who is the God of Peace and Jesus Christ who is the Prince of Peace. But Oh ! endeavour to live in Peace. I am going from you, and because of my great Age I know and I bless God for it, that I shall quickly be gone. If I knew this should be the last Sermon I should Preach, were I now to take my final leave of you, it should be in those words, *Live in Peace, and the God of love and peace shall be with you.*

Sermon XIII.

MATTH. V. 9.

— *For they shall be called the Children of God*

IN the former part of this Verse, we have Assertion, *Blessed are the Peace-Makers* : which we have spoken. (2.) The Confirmation of that Assertion : *For they shall be called Children of God.* That is mentioned as a sufficient proof, that they are blessed : when it is said they shall be called so ; the meaning is they shall be so : There are Children in respect of Nature ; so the Lord Jesus Christ, is the Son of God ; He is said to be His Own Son.

pared not His own Son, but delivered Him up to Death; in that respect, *Christ only* is the Son of God. Joh. 3. 16. *God so loved the World as to send His only begotten Son.* Some are said to be the Children of God in respect of Creation; so the *First Man*, is said to be the Son of God, Luke 3. 38. We have the *Genealogy* of our Lord Jesus Christ, from His birth to the first Man that ever was, namely *Adam*, who is called the Son of God: In that respect of creation, all the Children of Men are the children of God. It is said, *Have we not all the Father? Has not one God Created us?* Especially the Children of Men are said to be the children of God, in respect of their Souls, in that their Souls come from God, their Souls resemble God, more than any Creature in this world. Heb. 12. 9. God is styled, *the Father of Spirits.* The Father of the Souls of Men; and in regard of Creation, all Creatures are said to be His Children, in that they all proceed from Him. All Beings are from the first Being, the *first cause* of all, which is intimated by His Name *Jehovah*, which imports, that He is a Being from Himself, and is the Author of Being to all Creatures. Job. 38. 28. *Hath He called the Rain a Father? Who hath begotten the drops called the Dew?* God owns Himself the Father of Rain; so all Creatures are from Him, but the Children of God here spoken of, are not to be understood in a general way but in a more peculiar way. Accordingly the Doctrine before is.

DOCT. THAT *there are some in the World, who are in peculiar respects, the Blessed Children of God.*

FOR the clearing the Doctrine, we shall only Inquire into two particulars, [1.] Who are the Children of God in peculiar respects? [2.] How it appears such are Blessed?

FIRST. WHO are the Children of God in peculiar respects?

FOR Answer, 1. THIS is true of Believers in Jesus Christ. Joh. 1. 12. He hath given power as many as believe on His Name, to become Sons of God. They may lawfully without any presumption in the World, look upon themselves as the Children of God; they have that power given them. Christ has taught His Disciples therefore to call God their Father, Mat. 6. 9. *Our Father which art in Heaven.* In several peculiar respects Believers are the Children of God.

(1.) IN respect of Regeneration. Tit. 3. According to His Mercy He saved us, by the washing of Regeneration, and renewing of the Holy Ghost. Believers are said to be New-Created. 2 Cor. 5. 17. *If any Man is in Christ, he is a new Creature.* Now the New Creation is of God, less than the First Creation. Eph. 2. 10. *We are the workmanship of God, Created in Christ Jesus unto good Works.* Therefore Believers are said to be New Born, 1 Pet. 2. 2. *As newborn Babies desire the sincere milk of the Word.* they are said to be Born of God, to be Born of the Spirit of God.

(2.) *BELIEVERS are the children of God in respect of Adoption.* Eph. 1. 5. *Having pre-destinated us unto the Adoption of children.* There is an external *Adoption*, which some are the objects of, who are not true Believers. This belongs to such as are visibly in Covenant with God. Thus the Children of *Israel* were said to be His Children. *Exod. 4. 22. Israel is My Son,* says God. And if thou wilt not let *My Son* go, I will slay thy Son, said God unto *Pharoah* the King of *Egypt*. It is mentioned as a peculiar privilege belonging to that People, *Rom. 9. 4. To whom belongs the Adoption.* But as for true Believers, they are the Adopted Children of God in a peculiar respect; they have *the Spirit of Adoption*: *Rom. 8. 15. Ye have received the Spirit of Adoption.* They have in them *the Spirit of the children of God*, whence they cry to God, *Abba Father*, even as a Child does, *Father! Father!* Hence they are said to have a *new Name*, *Rev. 2. 17.* So it is when Persons are Adopted, they have a new name given to them; they lose the Name of the Family they were taken out of, and the Name of the Family they are translated into is given to them; so it is here, the name that belonged unto them before they were ingrafted in Christ was, *the children of the Devil*, but when they are Believers, they must not be called by that name any longer, but *the children of God*, in consequence of their Adoption.

(3.) *IT is evident Believers are the children of God in respect of their Relation to the Lord Jesus Christ, in that they are Married to Christ.* Christ the Son of God is Married to our nature, *He that*

Sanctifies, and they that are Sanctified are Christ and Believers are of one nature. Heb. 14. *Forasmuch as the children are partakers of Flesh and Blood, He also Himself likewise is part of the same.* The Children of God are *Flesh and Blood, Humane nature* belongs to them; the Son of God has assumed that nature, not the nature of Angels. The Son of God became Son of Man, that so the Sons of Men might become the Sons of God. It is by virtue of Sonship of Christ, that Believers are the Sons of God. He is the *First Born of many Brethren*. They that are Christ's Brethren, are God's Sons. He said, *I ascend to my Father and your Father*. Moreover true Believers are joined unto Lord Jesus Christ in a perpetual Covenant not to be forgotten; they have given themselves to Christ, and Christ has given Himself to them. A Woman that Marries a King's Son, is become the King's Daughter; so is the case here. Ps. 45:13. *The King's Daughter is all glorious within.* The Church of true Believers is the King's Daughter there spoken of. We see then that Believers on Christ are the children of God in peculiar respects.

2. *THERE are children of God in respect of Similitude.* There are Godly Men in the World; a Godly Man is a God-like Man. There are Men in the World that have the Image of God graciously restored unto them, that Image chiefly in holiness. Eph. 4. 24. *Put on the new Man, which after God, that is to say the Image of God, is created in righteousness and true holiness.* There is no Man in this World, that

at Image restored to him in the perfection of
so as to have no remainders of a contrary
age in him; nevertheless, some few Men
have more of that Image, than the rest of the
world have; and that Image is gradually car-
d on to a greater perfection in them. 2 Cor.
18. *They are changed into the same Image from
glory to Glory, even as by the Spirit of the Lord.*
as they are said to be His Children. *Holiness*
called the *Divine nature*, 2 Pet. 1. 4. *Ye are
partakers of the Divine nature.* God loves
righteousness, and hates all wickedness;
there are Men in the World that do so too, they
love the things that God loves, and hate the
things that God hates: Such a Man was David,
since it is said of him, *he had a heart after God's
heart, to fulfil all His will.* There are Men
in the World who are *Imitators of God*, and
they are His children. Eph. 5. 1. *Be ye followers
of God as dear children.* The Greek Word is
himitetai] *Imitators of God as dear children.*
there are Men in the World, that are very
ready to forgive their enemies, God is ready to
forgive His enemies. There are Men in the
world that will do good to those that do evil
to them, to those that hate them; God does so:
they that are like Him, and do like Him, are
His children. *Love your enemies, do good to them
that hate you, that ye may be the children of your
Father which is in Heaven, that maketh His Sun
to rise on the evil and on the good, and causes His
rain to fall on the just and on the unjust.* They
that are the children of God, who resemble
Him in their inclinations and dispositions, on this

account Peace-makers are said to be His children in that He is the God of Peace, He delights in Peace, He hates wicked contentions, He is the greatest Peace-maker that ever was. Col. 1. 20. *He has reconciled all things.* He then is the greatest Peace-maker; and He has by Jesus Christ reconciled Elect Jews and Gentiles, who were at the greatest variance that possibly could be; but Christ has made them one, and has slain the enmity. God offers Peace to the World, and has done so in His Gospel: Whenever the Gospel comes, there is Peace offered to the World; therein God proposes terms of Peace, and declares He is willing to be reconciled to Sinners, notwithstanding all their rebellions against Him. Thus Peace-makers resemble the Blessed God, so are said to be His children. That is the first thing, who are called the children of God?

QUEST. 2. *HOW does it appear that such are the children of God?*

ANSW. 1. *IT appears in that they are the objects of the infinite unchangable Love of God.*

3. 1. *Behold what manner of Love the Father hath bestowed upon us, that we should be called the children of God? Wonderful Love! It is said of Benjamin Gen. 44. 20. His Father loved him. So much is said of every child of God; His Father loveth him, and it is a great love God has for him.*

2. 4. *God who is rich in mercy, for His great love wherewith He hath loved us.* The love in the heart of a Father towards his Son is very great; but the love in the hearts of all the Fathers

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the World is not so much as a drop to the Ocean, compared with the Love of God to His children, for it is an Infinite Love; nothing less then Infinite may be said concerning the great God. It is an Almighty Love; the Love of Him that is Almighty. 2 Cor. 6. 18. *Ye are my Sons and Daughters saith the Lord Almighty.* Thence it is, an unchangable Love. Jer. 31. 3. *I have loved thee saith the Lord, with an everlasting Love.* The love of a Father toward his Child commonly is an unalterable love; but it is possible that love may cease; but so shall not the Love of God toward His Children. Isa. 49. 15. *Can a Woman forget her sucking child, that she should not have compassion on the Son of her Womb? Yea, she may, it is said; Yet will I not forget thee, saith the Lord:* Therefore it is an unchangable Love. The love in the heart of the true Believer toward the Lord Jesus Christ, is a love that shall never lie. Cant. 8. 7. It is said of that love, *Many waters cannot quench it, neither can the floods drown it.* That love, what is it but a spark, compared to that Eternal Fire of Love in the heart of God, toward His Children. Rom. 8. 38, 39. *I am perswaded (says the Apostle) that neither Death nor Life, nor things present, nor things to come, nor Angels, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.* Well then, happy are those that are the objects of this Love.

2. **THE children of God are the subjects of a Blessed Dignity.** To be God's Children is a glorious Dignity indeed. When some were treating with

David about his Marrying King *Saul's* Daughter (says he) *Seems it a light thing to you, to be the King's Son-in-law?* What then is it to be the adopted Son of Him who is the King of all the World? Believers because of their being the Children of God, they are nearly related to *Jesus Christ the Son of God*; they are Brethren to the Son of God Himself, and He owns them as such. Joh. 20. 17. Christ there says, *Go to my Brethren and say unto them, I ascend unto my Father and your Father, and to my God, and your God.* Christ calls them His Brethren, and they shall one Day appear to be such. *Gideon* said to *Zebah* and *Zalmunna*, Judg. 8. 18. *What manner of Men were they whom ye slew at Tabor and they answered him, as thou art, so were they each one resembled the children of a King; and he said, they were my Brethren.* Thus Christ says of Believers, *They are my Brethren*, and one Day they shall resemble the children of a King, for they will appear like to the Lord Jesus Christ. *It doth not yet appear what we shall be, but this we know when He shall appear we shall be like unto Him*; then they will be like the children of a King.

3. *THEY that are the children of God are Blessed Heirs.* So does the Apostle argue, Rom. 8. 17. *If children then Heirs.* If the Children of God then Heirs. Adopted Children are ever for sometimes natural Children do not inherit; but Adopted Children do always inherit. We then they that are the Adopted Children of God, shall inherit, and whose Heirs are they Heirs of God, and joint Heirs with Christ. Parents

ve their Children an inheritance or portion according to what estate they have to bestow upon them. Well, all the riches in Heaven as well as of Earth are at God's disposal, and he will dispose of it to those that are His heirs, His Children, then what glorious Heirs must they needs be? Eph. 1. 18. *That ye might know the riches of the glory of His inheritance.* Surely they are happy, they are blessed, that have such a rich, such a glorious inheritance. What are the riches they shall have? If I had the tongue of Men and Angels, I could not declare it. 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither hath it entered into the heart of Man to conceive, the things which God hath prepared for them that love Him.* For His Children, and they love Him. Thus we see the Doctrine is laid.

USE, I. IT should affect all our hearts with holy Admiration at the goodness and wonderful love of God, in that he has vouchsafed to Adopt like unto Children of Men, or any of them. It is astonishing Grace to be praised and adored. Eph. 1. 6. *Having predestinated us to the Adoption of Children by Jesus Christ, to the praise of the Glory of His Grace.* The Glory of it will appear, if we consider, WHO is the Adopter? It is the Lord Almighty; but 2 Cor. 6. 18. *I will be a Father unto you, and shall be My Sons and Daughters, saith the Lord Almighty.* The Highest is the Adopter. Luk. 15. *And you shall be the Children of the Highest.* There is an infinite disproportion between the Adopter,

adopter and the Adopted. *Is this the manner Men?* No, it is not. Among Men, great Personages do not use to Adopt mean ones. Among the Romans there was a Law that *Patricij*, should not Adopt one of the *Plebeians* lest the dignity of Adopter should thereby be stained; but God is greater than Man, yet is not ashamed to own Believers on Jesus Christ to be His Children; but does esteem Himself Honoured in having such praying, believing dutiful Children. Heb. 11. 16. *God is not ashamed to be called their God.*

2. IF we consider the Persons Adopted, may well wonder at the grace of God in Adopting such Persons. They are the Children of Men. What is Man that thou art mindful of him, and Son of Man that thou visitest him? It is an infinite condescension in the great God, to so much as look on the highest Angel in Heaven. He humbles Himself to behold the things in Heaven. But then to behold the Children of Men, whose foundation is in the dust, and who dwell in houses of clay, so as to Adopt them, how wonderful is it? But that which makes it yet more wonderful, is, that these Adopted Children are Children of fallen Sinful Men. For those who were fallen as low as Hell, to be thus advanced and dignified, is amazing to think with many some respect is had to the deficiency of the Person adopted. *Pharaoh's Daughter* Adopted *Moses*, 'tis said, *he was exceeding beautiful.* Act. 7. 20. But Men by nature have no excellency to commend them to God. Ezek. 16. 5, 6. *wast cast out to the loathing of thy Person,*

Day that thou wast born. I said unto thee when thou wast in thy Blood, Live: yea, I said unto thee, when thou wast in thy Blood, Live. Whose Family are we Adopted out of? Is it not Satan's Family? That ever God should look on those that were once belonging to the Devil's Family, and Adopt them into His own blessed Family! We may say as the Prodigal did, *I am not worthy to be called thy Son*. If God will accept us to be among the meanest of His Servants, that is a dignity too great for us. Then let Heaven and Earth be astonished at this grace of God, that we should be called His Children.

3. G O D has many Adopted Sons. When Men Adopt Children, they are not wont to Adopt many, but one only, and that because they have not a Son of their own to inherit. God has a Son of His own, in whom His Soul delights; yet He has graciously Adopted many others, whom He has appointed to be *Co-heirs* with His own Son, the Heir of all things. Rom. 8. 17. *If Children, then Heirs, Heirs of God, and joint Heirs with Christ*. They are more in number than the innumerable Stars of Heaven.

USE. II. *THIS Doctrine administers wonderful consolation to those that are the children of God.*

1. *THEY may be assured of it, that all their wants shall be supplied.* Phil. 4. 19, 20. *My God will supply all your need according to His riches in Glory by Christ Jesus. Now unto God our Father, be Glory for ever and ever.* Since God our Father, we may rest satisfied, that our wants may be supplied. As for your outward wants, if you are God's Children, they shall

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be supplied as far as a wise Father shall see good for you; He knows His Children stand in need of Earthly blessings while they are on the Earth, Mat. 6. 32. *Your Heavenly Father knoweth that ye need these things.* He that knows what your wants are, and will supply them, He has promised He will. *Godliness has the promise of the Life that now is, as well as of that which is to come.* All the blessings of the Earth are in God's hands to dispose of as He shall see meet. *The Earth is the Lord's, and the fulness thereof;* All the Creatures that are therein. A Child of God can go no where in this World, but he may say, *this is my Father's, I stand on my Father's ground.* But that which is their greatest comfort, is, their Spiritual wants, which they pray, and most of all desire a supply of, they shall be sure to have it. They want more Grace, God will give it. Psal. 84. 11. *The Lord will give Grace and Glory.* In another World He will give them Glory, and while in this World He will give them Grace; they need further supplies of the Spirit of God, and they shall have these supplies, upon asking they shall receive them. Luk. 11. 13. *If ye that are evil know how to give good gifts unto your children; how much more shall your Heavenly Father give the holy Spirit to them that ask Him.*

2. GOD pities His Children in all their sorrows in all their temptations. It is a great comfort to have the pity and compassion of a faithful Friend when in great affliction; what is it then to have the pity, the compassion of such a God and Father as the Lord is. Isa. 63. 9. *In all their afflictions*

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on he was afflicted, in his love & pity he bare them. How does the bowels of a Father yern over his Children, when in affliction? All their bowels are not to be compar'd to the bowels of God toward His Children. He has a Fathers pity for them. Psal. 103. 13. *Like as a Father pitieth his children, so the Lord pitieth them that fear him.* He cannot bear it, that any one should wrong his Children. Zech. 2. 8. *He that toucheth you toucheth the apple of his eye.* The eye is a tender part: How tender are Men of the apple of their eye? Such expressions are to show how tender God is of His People. He says to their enemies, *Touch them if ye dare.* If the greatest Men in the World shall wrong His Children they shall pay dear for it. Psal. 105. 14. *He reprov'd Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm.* And which is wonderful when they bring afflictions on themselves by their own sins and follies, yet God pities them: It is said, Judg. 10. 16. *His soul was griev'd for the misery of Israel;* yet they brought that misery on themselves by their sins. Well then this is matter of Consolation.

3. G O D is ready to pardon the offences of His children, because they are His Children. Mal. 3. 17. *I will spare them as a man spareth his Son that serveth him.* Fathers are very apt to pardon, and to overlook the faults of their Children: So is God ready to overlook the infirmities and failings of His Children. It would be sad for the best of us if it were not so, for we are encompass'd with infirmities; the comfort is we have a loving Father that knows how to pity us. Indeed

Indeed if His Children transgress scandalously, God is not such an indulgent Father as not to visit them with stripes. When *David* did so, the Prophet *Nathan* said to him, that he had given great occasion to the enemies of the Lord to blaspheme, therefore his Child should dye, and other Temporal Judgments should come on him, and on his Family. But for sinful Infirmities, or meer humane frailties in His Children, God bears with them; and when they fall into grievous Sins, if they are very Penitent He will be reconciled to them. In the Parable of the Prodigal, when he was made duely sensible of his great Miscarriages, and thought of returning to his Father, *his Father ran to meet him*. Thus, if any Believer on Christ shall sin very heinously, and shall deeply humble themselves, God is ready to receive them into His favour. We read concerning *Josephs* brethren, they fell down before him being afraid, when his Father was dead, that he would remember the trespass that they had committed against him; then he said, *We pray thee forgive the trespasss of the servants of the God of thy Father*: and *Joseph* readily forgave them. Thus, if a Child of God through Temptation fall into a great Sin, and comes before the Lord, and fall down before Him, and say, Oh my Father, I have sinned against thee, and I am troubled for it, I would not for a World sin again, as I have done; the heart of God is moved with tender bowels for such a Child as this. This we see in *Ephraim* Jer. 31. 20. *Is Ephraim my dear son, since I spoke against him my bowels are troubled for him.*

LAST Use. LET the Children of God endeavour to approve themselves as becomes His Children. How is that? Love God above all things whatsoever. Love God with all thy heart and with all thy soul: we may not love any creature so, but we should love God so. One of the Ancients could say, *Amo te Plusquam me, Plusquam me*; Lord, I love thee more than any thing I have, yea, more than I love myself. It was *Austin* that said so. So ought we to love Him: We are under infinite obligations to do so. All our Mercies, our Life and Comforts of Life, all Temporal blessings, we have them from God our Father; and all Spiritual blessings, we have them from God, the forgiver of our Sins: He has *forgiveness us all trespasses*, He has Adopted us to be His Children. How ought we to love Him? He has Sanctified us, How ought we to love Him? He has given us Grace to us, and that is more than if He had given this whole World to us, then how ought we to love Him? And He will give us Heaven to us: *Luke 12. 32. It is your fathers pleasure to give you the Kingdom.* And His Children are as sure of going to Heaven, as if they were there already. *He that believes has everlasting life.* When God sets Believers at His Table that is an assurance of it. God says to the true Believer, So sure as thou dost eat and drink at my Table, so sure is it that thou shalt eat the bread of Life, and drink the wine of Life in the Kingdom of God. And let us honour our Father: *A Son honours his father, if he be a Father where is my honour*, says God. It is a sad thing when Children shall dishonour

the name of an *Earthly Father*; but to dishonour the Name of our *Heavenly Father*, there cannot be any thing worse. Some Children have been very careful of the honour of their Father's Name. There was a great Man who would carry his Father's Picture about with him, and would often say, *Let me not do any thing that should dishonour such a Father!* Much more should God's Children say so. There is but one thing whereby we can dishonour our heavenly Father, that is by Sin. O beware of Sin. Love Holiness, *Holiness becomes the House of God for ever*. How holy ought the Children of such a Father to be? And let us be very obedient to our Father. As to *Active Obedience*, observing all His Commandments; as to *Passive Obedience*, submitting to His Will in afflictive dispensations of His Providence. That we may so do, *Let us set before us the Example of our Lord Jesus Christ*. He was the greatest Pattern of *Active Obedience*. He did always the things that pleased His Father. We should endeavour an imitation of Him: He was the greatest Pattern of *Passive Obedience*. He said, *The cup which my Father has given me to drink, shall not I drink of it?* Though it was the most bitter cup, that ever any Man tasted of. If we thus approve our selves as becomes the Children of God, that will be an infallible evidence to the world that we are His Adopted Children, & therefore shall have that which is the Portion of His Children given to us. Christ will see to it, that the word which He hath spoken, shall be accomplished, and with that I conclude, Mat. 13. 43. *The righteous shall shine as the sun in the Kingdom of their Father.*

Sermon XIV.

MATTH. V. 10, 11, 12.

Blessed are they which are persecuted for Righteousness sake: For theirs is the Kingdom of Heaven. Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your Reward in Heaven: For so persecuted they the Prophets which were before you.

It has been often said, That in this Chapter the Lord Jesus Christ mentions *Eight Characters of a Blessed Man*; Seven of which has at Him: Several times been Discoursed on. We come now to that which is the Eighth and last Character, in which we have as in the former, First, Assertion. Secondly, A proof and confirmation of it. First, An Assertion, *Blessed are they which are persecuted for Righteousness sake*. This is jointly conjoin'd to the former Character, concerning *Peace-making*: For altho' Peace is a desirable thing, yet Truth is to be preferred before so as that Men should not under specious pretences of Peace, let go the Truth; but should suffer persecution, rather than desert or disown Truth of God. This is also as the former, a

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Paradox,

Paradox, for the World does not believe the persecuted ones are Blessed; but rather that they are miserable, and cursed. Christ when He describes a *Blessed Man*, He begins with the *Poor*, and ends with the *Persecuted*. This Character being very Paradoxical, is enlarged on more than any of the rest. The other Characters are comprehended in one Verse; but here are three Verses to set forth the Blessedness of those who are persecuted. Secondly, We have the confirmation of this Assertion, They are Blessed, *for theirs is the Kingdom of Heaven*. They shall be Rewarded & they shall have a great Reward, nothing less than a Kingdom, and an Heavenly one. This is amplified by declaring that the Prophets in their time were persecuted: You don't doubt of the blessedness of the Prophets; their Souls are in Heaven, so shall yours be, if you suffer persecution as they did. The Doctrine to be insisted on, is,

DOCT. THAT *they who are persecuted for Righteousness sake, or for Christ's sake, shall have a Blessed Reward for all their sufferings*

For opening of the Truth before us, there are Four particulars that may be Inquired in [1.] Who are the persecuted ones that shall have a Blessed Reward? [2.] How it appears that they shall have such a Reward? [3.] The Reasons of it. [4.] When and where they shall receive their Reward.

FIRST, WHO *are the persecuted ones that shall have a blessed Reward?*

FOR Answer.

1. It must be premised that there is a *three-fold persecution*, which the Servants of God are objects to.

1. *THERE is the persecution of the Hand.* When evil actions are done to the Lord's Servants, for their Religion; when they have any part of their Estates on that account taken from them, it was with the Christian *Hebrews*, Heb. 10. 34. *they took the spoiling of their goods joyfully.* Their goods were taken from them because they were Christians: Or when their liberties are taken from them, when they are cast into Prison for discharging their duty; so it was with the Prophets, so it was with the Prophet *Micajah*, Kings 22. 27. King *Ahab* said, *put him in prison, and feed him with bread of affliction, and with water of affliction.* So it was with the Prophet *Jeremiah*, he was cast into Prison several times; the time he was thrown into the Dungeon, there was great danger of being starved to Death. So it was with *John the Baptist*; and thus with one of the Apostles, *Peter* was cast into prison, the next Day to have been Executed, had God sent an Angel from Heaven miraculously to deliver him; when the Servants of God are dealt with, they are persecuted; or if they suffer any punishment in their Bodies 'tis persecution, if for Conscience towards God, they suffer wrongfully: thus did the Apostles, Acts 16. 1. The Jewish Rulers commanded *they should be beaten, and they rejoiced that they were counted worthy to suffer shame for the name of Christ.* Most all, when Life is taken away, that is the

highest degree of persecution : It was so with very many Christians in the Primitive times therefore it is said of them, *they loved not their Lives to the Death*. They might have lived much longer, only their Religion was dearer to them than their Lives. They that suffer in a lesser degree, are *Confessors*, but they that suffer to death are *Martyrs*. Rev. 17. 6. *The blood of the Martyrs of Jesus*; they that seal the truth with their blood are eminently the *Martyrs* of Jesus.

2. THERE is the *Persecution of the Tongue*. Although words break no bones, yet they are many times a very sharp Persecution. Psal. 64. *They whet their tongue like a sword, and shoot their arrows even bitter words*. When a Man is derided for his Religion, for his being conscientious, when he is Mock'd on that account, then is he Persecuted. Jer. 20. 7. *I am in derision daily, every one mocketh me*. Mocking is in Scripture called *Persecution*. Ishmael mocked his godly brother Isaac, therefore the Apostle says, *He that was born after the flesh persecuted him that was born after the spirit*. Sometimes Mockings are cruel Persecutions to one of an ingenious disposition. Hence, Heb. 11. 36. The Scripture speaks of *Cruel Mockings*. These were no small part of the Sufferings of our Lord Jesus Christ, viz. derisions and mockings He was subject to from wicked men, Mat. 21. 29. They set a crown on His head, a crown of thorns in a way of Mockery, and put a reed for a Sceptre into His hand, then bowed the knee before Him, and mocked Him, saying, *Hail King of the Jews*. There

two expressions in the Text before us, that have regard to the *Persecution of the Tongue*. There is *Reviling*; *Blessed are you when men persecute you, and revile you*. Railings proceed from anger, revilings from contempt; there is great reviling sometimes in one word, as when a Man shall have a name given him, which shall make him contemptible to others, that is a great reviling. The *Arians* were wont to call *Athenasius*, by the name of *Sathanasius*, that they might expose him to the hatred of others. Papists called *Calvin* the name of *Cain*, and would give to their Kings the name of *Calvin*. The Jews would give reprobus Names to the Prophets, *Ahab* gave the Prophet *Elijah* the name of a *Troubler of Israel*. To the Prophet *Jeremiah*, they gave the name of a *Fanatick*; the English of *Fanatick* is, that is *Mad*: Thus did they say of that Prophet, that he was *Mad* and made himself a Prophet, *Jer. 29.26*. Thus did the Jews blasphemously reproach and vilifie our blessed Saviour *Jesus Christ*, they said, *Thou are mad and hast a devil*, and called Him a *Samaritan* in way of reproach, *Joh. 8.48*. The *Samaritans* were the most odious men in the World, to the Jews, therefore they called Him a *Samaritan*, that they might make Him odious and contemptible. Another expression in the Text before us, that sets forth the Persecution of the Tongue, is, that of the *Accusations*: *Blessed are you when men shall speak all manner of evil falsely of you for my sake*. Many of the Servants of God have been Persecuted by slanders. *We are slanderously reported*, saith the Apostle. So *David* complains, *Psal. 31.12*.

I have heard the slander of many: Many did slander him, and what was the slander? Why, they said that he was disaffected to the King, that he was a seditious and disloyal Person, and the like. And commonly this has been the slander that wicked men have reproached the Servants of God with. The Samaritans called Jerusalem the rebellious City. And the Apostle Paul was represented as a Seditious Person: Act. 24. 5. We have found this man a pestilent fellow, and a mover of sedition. Yea, so did they slander the Lord Jesus Christ Himself, they accused Him before Pilate, as One that refused to pay tribute to Cæsar; which was a great untruth, for He caused a Miracle to be wrought, that so the tribute Money might be paid for Him and for Peter; notwithstanding He had just reason to have declined it yet to avoid offence He would not. In the Primitive times, the Christians were Persecuted with the vilest slanders the Devil himself contrived: who is represented as the accuser of the Brethren; the Devil accuses them before God, he is so impudent as to speak falsely of them although he knows, that God knows he speaks falsely of them. He accused Job before God as an Hypocrite, though he knew, that God knew the contrary: So impudent a liar is the Devils children accuse the Servants of God before Men. In the Primitive times when Christians did meet together in the Night time (because they could not in the day for fear of their enemies) to partake of the Sacrament, to hear the Word, the Devils children raised slanders of them, that in their Meetings

sed to drink blood, and to commit the most detestable abominations.

3. *THERE is the Persecution of the Heart.*

All Persecution begins there; when a man hates godly Man as such, he is a Persecutor. 1 Joh.

15. *Whosoever hateth his brother, is a murderer.*

If he is a Murderer then he is a Persecutor. Thus indeed all wicked men are Persecutors of godly

men. Prov. 29.27. *He that is upright in the way is an abomination to the wicked.* Wicked men abo-

minate holy Men because of their holiness. So

has been in all Ages of the World since Adams

fall. Gen. 3.15. *There is enmity in the seed of*

the Serpent against the seed of the Woman. If

wicked men could have their Wills there should

not be so much as One godly Man left alive in

the World; they hate them, therefore would

have them destroyed. They say, *Let us root out*

the name of Israel, that they may be no more a Na-

tion. A Nation of godly Men, they would not

have such a Nation on the face of the Earth:

and when the hatred in their hearts breaks forth

in bitter execrations and cursing (as oft it doth)

when they are Persecutors, not in their hearts

only, but in their tongues also. Thus Balak

would have the Children of Israel cursed, *Numb.*

26. The Prophet *Jeremiah* complains of the

Jews, that *every one of them cursed him*, Jer. 15.

In this respect, the miserable Jews at this

time are the greatest Persecutors of our holy

and *Jesus Christ* in the World. In their *Litur-*

gy they *curse the Son of the blessed*; they pray

in their *Synagogues* that the Name of *Jesus* may

be rooted out of the World. Thus we see there are several sorts of Persecutions ; and when Man shall suffer Persecution as to any one of these, he shall have a blessed reward.

2. PERSECUTED Ones who shall be rewarded for their sufferings, are such as suffer in any for a righteous cause. Thus here in the Text *Blessed are you when Persecuted for righteousness sake.* It is well observ'd by one of the Ancients, *Non pena, sed causa facit Martyrem Cyprian.* That it is not the Punishment but the cause that makes a Man to be a Martyr : If he is punished for evil deeds he is not Persecuted but when he is punished for good deeds. When you *suffer for well doing* (sayes the Apostle) that is acceptable in the sight of God. When a Man suffers for doing what God commands him to do, then is he Persecuted. So was it with *Daniel*, There was a most wicked Ediſt in the Court of *Persia*, That no Man should pray to God or to any beside the King, for thirty days : *Daniel*, set open his Window toward *Jerusalem* and Prayed as he was wont to do, Three times every day ; he knew he should be in danger of a Persecution, even to death, if he should do so yet did he Pray though he knew he should be cast into the den of Lions, that they might break all his bones to pieces, yet he would not neglect his duty toward God come life, come death. If a Man suffers on the account of his being truly Religious, then is he Persecuted. If a man suffer as a Christian, let him not be ashamed but bless God for it. In the Primitive times

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f a Man did but own himself to be a Christian,
immediately his Estate, his Liberty, Life, all
was in danger. If a Man suffer for *bearing Wit-
ness* to any truth, contain'd in the word of God,
then is he Persecuted and shall be rewarded.
It is true, with respect to Fundamental Truths
more eminently ; yet not only so, but of lesser
truths also. It is a Fundamental truth in Reli-
gion, That the promised *Messiah* is come, and
that *Jesus of Nazareth* is that *Messiah* ; now for
bearing Witness to this truth the Jews Persecu-
ted Christians to the very death. So did they
: If *Stephen* : they Stoned him to death, because he
told them that *Messiah* was come according to
the Predictions of the Prophets, and that they
had betrayed Him, and Murdered Him. Again,
that *Jesus Christ* is God, and not Man only, is
Fundamental Truth in Religion. Very many
lost their lives for bearing witness to that great
truth of the Gospel. The *Arians* who called
themselves Christians, yet Persecuted Christians,
for that they believed and confessed, that *Christ*
is God. But it is not only true, that they that
suffer for bearing witness to Fundamental truths
in Religion are Persecuted ones, and shall be
rewarded, but they also that testify to truths of
lesser nature. The Apostle *Paul* declared a-
gainst the *Jewish Ceremonies* after their abroga-
tion, therefore the Jews Persecuted him ; on
that account they hated him, reviled him, and
looked on him as an enemy. Moreover, if a
Man suffer Persecution for bearing witness a-
gainst any sinful Opinion or Practice ; if for
bearing witness against the Sins and Errors of
the

the times, he shall be a sufferer, shall be rewarded. So it was with *Zechariah* the Son of *Jehoiada*, He did bear a faithful testimony against the sins the Jews were guilty of, *2 Chron.* 24. 20. He Preached to them, and told them plainly, That they had forsaken God, and could not prosper, then the King commanded that he should be stoned to death: He was therefore a *Martyr*, he suffered in a righteous cause. Thus the holy Prophets did bear witness against the Sins of the times, and that exposed them to all manner of Persecutions. Thus *John the Baptist*, lost his life for bearing witness against the Sin *Herod* was guilty of. He was not only in bonds and cast into Prison, but *Herod* sent, and beheaded him in Prison; he was then a *Martyr*, he suffered for righteousness sake, and shall have a reward accordingly, at the last day. They that suffer in an ill cause cannot be said to be *Martyrs*: If they suffer on the account of any Error in Religion, if punished with the application of Church Discipline to them, on that account they are not Persecuted: Altho' Corporal Punishments on the account of Errors in Judgment, I understand not, nevertheless, Spiritual remedies may be used for Spiritual diseases. We find in Scripture, several were *delivered to Satan*, which was a dreadful punishment, because they maintained that the Resurrection was past already, which is an Error and a Fundamental Error in our Christian Religion; we cannot say such Men were Persecuted. Or if a Man suffers for any evil Practice, we cannot say he is Persecuted. When the *Incestuous Corinthian* was cast out

the Church, we may not say he was Persecuted. When Men are buffeted for their faults, or suffer for evil deeds, or as busy bodies in other Mens matters, they are not among the blessed Persecuted. When the worshippers of *Baal* were put to death, we cannot say they were Martyr'd. So when that godly Reformer King *Josiah* caused the Priests of the High Places to be slain, we cannot say, they were Persecuted, and shall be rewarded for their sufferings. It is possible that a good Man may endure great sufferings, and not have a reward for his sufferings: for a godly Man may fall into scandalous sins, nay, into Capital Crimes, if punished for them, he is not among the Text before us has reference unto. What did *Lot* do? And did not *David* become guilty of Adultery and Murder, two of the greatest Sins against the Second Table of the Moral Law. The Emperor *Theodosius* has been accounted a good Man, yet he in his Passion caused Seven Thousand Men to be slain, for which cause *Ambrose* would not administer the Sacrament to him, until he manifested a deep sorrow and repentance, for the rashness he was therein guilty of. We must be careful that if we suffer it be wrongfully and not deservedly; that altho' we deserve sufferings from God, yet not from Men that inflict them: That we be able to say as *David*, in the Psalm sang but now, *They Persecute me wrongfully.*

3. THAT Men may have a blessed reward for their sufferings, it is necessary that they themselves be Righteous; not only that they have

a righteous cause before them which they bear witness unto, but that they themselves be righteous Persons: So was the first *Martyr* that ever was in the World, he suffered in a righteous cause: His brother slew him. And wherefore slew he him? Because his own works were evil, and his brothers righteous: and he is term'd *Righteous Abel*. A Man must be a godly Man if ever he have a reward for his sufferings. *2 Tim. 3. 12. All that will live godly, shall suffer persecution.* If a Man suffer Persecution so as at last to have a blessed reward, he must be a godly liver: he must be a faithful Servant of *Jesus Christ*. *Antipas my faithful Martyr was slain among you,* says Christ, *Rev. 2. 13.* He must be a Saint. *Rev. 17. 6. The blood of the saints, and the Martyrs of Jesus.* He that suffers as a Martyr must be a Saint, or an holy Person. 'Tis possible a Man may suffer, yea he may suffer to death in a righteous cause, and go to hell where he has done, if he is not a godly Man. There was a Heathen Philosopher, *Socrates* who maintained that there is a God, and that there is but One God. The *Athenians* put him to death for asserting that which is a glorious Truth. In Popish Countries, the Jews suffer to death many times, because they refuse to worship Idols: we cannot say these Jews did go to Heaven, or that their sufferings shall be rewarded in Heaven. The contrary is as sure as the Gospel, if they did not believe that *Jesus Christ* is the Son of God; the Gospel says, *He that believes not shall be damned.* Christ said to the Jews, *John 8. 24. If ye believe not that I am he, ye shall*

in your sins. If ye believe not that I am the promised *Messiah*, ye shall die in your sins. And there have been carnal Protestants in the World (alas there are many of them at this very day) that have suffered grievous things, they have had their Estates taken from them, been feign to fly out of their own Land, for their being *Protestants*; yet these men are very wicked: Many of them Sabbath-breakers, Drunkards, Unclean persons. Well then, notwithstanding their sufferings, they cannot have *a reward in Heaven*: the word of God has declar'd it: 1 Cor. 6. 9. *know ye not that the unrighteous shall not inherit the Kingdom of God.* What if he loses his Estate, nay shall lose his Life, for all that, if he be an unrighteous Man he shall not inherit the Kingdom of Heaven.

4. THAT so Men may have a blessed reward in the account of their suffering in a righteous cause, they must be acted from a right Principle, and aim at a right end. The Principle which they act from, must be their fear of God, because they fear God more than Men, and will defend any Man, any Tyrant in the World rather than the blessed God; and the Principle that acts them must be love to God. Their end must be Gods glory, that God may be glorified by their Obedience. Psal. 44. 22. *For thy sake we are killed all the day long.* Jer. 15. 15. *For thy sake I have suffered rebuke.* Be sure a good man cannot make a bad action to be a good action. Saul pretended he had a good, an holy end when he spared the *Amalekites* substance, he

he pretended Sacrifices for God, but he was guilty (notwithstanding the good end he pretended unto) of rebellion against God. Nevertheless, a bad end will corrupt, will spoil the work in the World. So, if a Man shall aim at his own glory in what he does, instead of aiming at the glory of God. Thus it was with the *Pharisees*, They would give Alms, they did to be seen of Men, that they might have glory of Men, says Christ, *Verily, I say unto you they have their reward.* Have it, where? Not in Heaven. All the reward they have is here on Earth. They are cried up, for very good charitable Men; they do thus and so; they are Religious Men, they pray in the corners of the Streets, *they have their reward.* Men cry them up, that is all their reward. And thus as to Passive Obedience, if Men aim at their own glory. Some very bad Men have exposed themselves to death out of a vain glorious affectation of being looked on as *Martyrs*. So 'tis said of certain *Donatists*, and others. Such will not have the reward which the Text before speaks of.

WE come to the Second thing to be inquired into.

SECONDLY, *How it appears that they that are persecuted for Righteousness sake; or, that are such Persecuted ones, as have been now described shall have a blessed reward for all their sufferings.* Whether they have suffered by the Hand, or by the Tongues of wicked men. How does it appear?

I. THE Scriptures declare it shall be for

he Text before us, *Theirs is the Kingdom of Heaven, and great is your reward.* What manner of reward will it be? It will be a heavenly reward: Heavenly things are not small, inconsiderable, they are great things. A reward Heaven is infinitely better and greater than any Temporal reward in this World that we can conceive. And there are other Scriptures which declare that they who suffer Persecution are blessed, and shall be blessed. James 1. 12. *Blessed is the man that endureth temptation.* Persecution is the temptation there doubtless in special manner intended: blessed is the Man that endureth temptation, for *after he is tryed*, when the time of temptation is over, *he shall receive a crown of life.* There is a crown he shall have, and a crown of Life too. 1 Pet. 4. 14. *If ye be reproached for the name of Christ happy are you.* If ye suffer in Christs cause, or for promoting his Interest in the World, happy are you though men hate you, and speak evil of you. Rev. 14. *Blessed are the dead which die in the Lord.* A great Interpreter supposes a *dying in the Lord*, here means a *dying for the Lord*: they in a peculiar manner will be blessed. God in His Word has promised, That the Obedience of His servants shall be rewarded. 1 Cor. 15. 58. *Be always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* When it is said, *Your labour shall not be in vain*, there is more intended, than is expressed; the meaning is, *Your labour shall be greatly rewarded.* God will reward His Servants at the account of their Active Obedience; if a Christian

Christian sets himself to promote the work of Reformation, God will surely reward him for his Obedience. Therefore a Prophet of God when the Spirit of the Lord came upon him said unto *Aſa* the King, and to all *Judah*, 2 Cor. 15. 7. *Be ſtrong for your work ſhall be rewarded*. Be ſtrong, courageouſly ſet about a work of Reformation, and your work ſhall be rewarded. There is not the leaſt Service done for Chriſt in a way of Active Obedience, but He will reward it. Matth. 10. 42. *Whoever ſhall give a Diſciple in the name of a Diſciple, if it be but a cup of cold water. Verily I ſay unto you he ſhall in no wiſe loſe his reward*. How much more ſhall great Services for Chriſt be rewarded. 2 Cor. 9. 6. *He which ſoweth bountifully, ſhall reap alſo bountifully*. If they that do great Service for Chriſt in a way of Active Obedience ſhall be rewarded, then ſurely *Paſſive Obedience* will be much more rewarded, for that is the more difficult Obedience. Hiſtorians ſpeak of a Man, who was caſt into Priſon for his Loyalty to his Prince, and there laid in chains of Iron; afterward when his Prince came to be ſetled in his Kingdom he ſends for this Man, and orders a chain of Gold ſhould be made and given him; a chain of Gold as great as that chain of Iron that had been put upon him for his Loyalty. Will not Chriſt do ſo, and more than ſo for thoſe that ſuffer for His ſake? that are caſt into Priſon and have chains of Iron put upon them there: certainly Chriſt will give them that that is infinitely better than chains of Gold. The reward which Chriſt will give

His suffering Servants is no less than a Kingdom. Luke 22.28,29. *Ye which have continued with me in my temptations, says Christ, I appoint unto you a Kingdom, and ye shall sit on Thrones.*

A SECOND Evidence of the Truth before us, That the dearest Servants of God that ever were in the World have been Persecuted Ones. We may then conclude, That certainly there is some great Reward for such. Indeed it is a dignity God puts upon His Servants, when He singles them out to be Persecuted more than other Men in the World. Phil. 1. 29. *Unto you it is given, in the behalf of Christ, not only to believe, but to suffer for his sake.* It is a gift of God and great gift it is to be made One of the Lords champions. I say, the best of Gods Servants have been Subjects of Persecution : They have been Confessors, if not Martyrs, and many of them have been Martyred. *Elijah* complains, *They have slain thy Prophets, I only am left and they seek my life to take it away.* There was a Prophet whose Name was *Urijah*, Jer. 26. 21. He understood that *Jehojakim* the King had a design to take his Life from him, therefore he fled into *Ægypt*, that wicked King sent after him, and caused him to be brought back to Jerusalem, and then to be put to death, and to be buried in the Graves of the common People : He would not allow him an honourable burial. Observe the Providence of God, that King *Jehojakim* had the burial of an Ass, he was cast out and had no burial. Jewish Writers tell us of several of the prophets that were put to death for their faith-

fulness to God and to His Truths. They say
 (Whether truly I say not) that the Prophet
Isaiah was by the Commandment of *Manasse*
 King of Judah, his near Kinsman, sawn asunder
 and Martyr'd. Some have thought the Apostle
 has respect to that, when speaking of the Hebrew
Martyrs, sayes, some of them were *sawn asunder*
 Heb. 11. 37. The Prophet *Jeremiah*, they tell
 us, That when he was carried into Captivity
 his wicked Country-men into Ægypt, there they
 Stoned him to death; some say they complai-
 ned of him to the King of Ægypt, That in his
 own Country, he had Prophecied the destruction
 of Ægypt by the King of Babylon, that they might
 stir up the King of Ægypt to become his enemy.
 The Prophet *Ezekiel*, they tell us, That for his
 faithfulness in reprovng the Jews in Babylon
 was by them put to a cruel death. They say
 the Prophet *Micah* was thrown down a steep
 Place, and so Murdered and Martyred. They
 have the Prophets been Persecuted, therefore
Stephen in that admirable Sermon Preached
 to the Jews, *Acts* 7. 52. Said unto them, *Which*
the Prophets have not your fathers Persecuted
 Why, they Persecuted them all more or less
 many of them even to death. And this has been
 the Portion of the holy Apostles who were most
 dear to the Lord *Jesus Christ*. Ecclesiastic
 Writers tells us, There was not One of them
 but dyed a *Martyr*, except *John*: but concern-
 ing the Apostle *John*, they say, That he was put
 into a boiling Cauldron of Oyl, (though other
 Question the verity of that Relation) and by
 Miracle the Oyl did him no hurt. Neverthe-
 less, he

he was banish'd after this into the Isle of Patmos, into which the Romans were wont to banish the vilest Malefactors ; and tho' he was fourscore Years old, they made him work in their Mines. *John* the beloved Disciple, was thus Persecuted. The Man *Christ Jesus* died a Martyr, That Man was dearer to God, than all the Men in the World : His death was not only a Sacrifice, and the Price of our Redemption, but a Martyrdom. For Christ was put to death for bearing Testimony to the great Truth of His King-ship. *Pilate* said to Him, *Art thou a King ?* Christ replied to him, Thou sayst that I am a King, *I don't deny it, I own I am so.* Therefore the Apostle says, *1 Tim. 6. 13. That Jesus Christ witnessed a good confession before Pontius Pilate.* He confessed before Pontius Pilate the truth concerning His Kingly Office, therefore the Jews agreed to have Him Crucified. They said to *Pilate* (who condemn'd Him) If thou spare this Mans Life, thou art no friend to *Cesar* : Dost thou not hear He owns Himself to be a King ? Now *Pilate* that he might not loose friendship with *Cesar*, condemned Christ to Death. The reasons of the Truth with the Application I will leave till the next Lords Day.

Sermon XV.

THE Doctrine which we are upon is,

DOCT. **T**HAT *they who are Persecuted for Righteousness sake, or for Christ's sake, shall have a blessed Reward for all their Sufferings.*

WE have shew'd who are the blessed Persecuted Ones, they are such as are themselves Righteous, and the cause they suffer in must be a righteous cause. Several things have been mentioned proving, That such are blessed, and shall be blessed. We proceed,

THIRDLY, To enquire, *Whence is it that they that suffer for Righteousness sake shall be blessed and Rewarded?*

FOR Answer, First, We must know Negatively. It is not that they have by their Sufferings Merited the reward, that shall be given to them. Sometimes God orders Persecution for His People, as a Chastizement for their Sins, and their backslidings. Altho' Persecutors have it in their eye. Thus concerning the Babylonian Persecution. *By this the iniquity of Jerusalem was purged, the fruit was to take away their* And that grievous Persecution under Antiochus King of Syria. 'Tis reported of some that were tortured to death, That they said to him,

Nation has Sinned, therefore God has justly delivered us into your hands, to be a Scourge to us for it. It has been a common observation, That when Professors of Religion have grown Formal and Luke-warm, it was a Fore-runner of a Storm of Persecution. Especially there are Two Sins that make way for Persecution. One is that Sin of *Worldliness* : When Professors of Religion grow Worldly, they break their Covenant with God. James 4. 4. *Know ye not that the friendship of the World is enmity against God. When they make the World to become their Idol,* God sends Persecutors upon them that take away their Idol from them. *Isai. 57. 17. For the iniquity of his Covetousness I smote him, and was wroth,* sayes the Lord. The other Sin which brings Persecution, is that of Scandalous Divisions, and Contentions, among themselves. *Ios. 10. 2. Their heart is divided, now shall they be found faulty.* In the Primitive times there were such Contentions among Christians, as that the Heathen would expose them to derision on their Theatres. When Sheep go astray one from another, the Shepherd lets lose his Dog among them. Persecutors are Dogs which the great Shepherd of His Sheep makes use of to reduce his Sheep, and bring them together. But neither is it always thus. It is not always that they chastize them for Sin. A very holy People, may become a Persecuted People. A People that have not broken Covenant with God. *Psal. 117. All this is come upon us, yet have we not sinned falsely in thy covenant ; altho' thou hast sore broken us in the place of dragons, and covered us*

with the shadow of death. The Church in *Smyrna* was a singularly pious godly People, yet a suffering People. *Rev. 2. 10.* The Lord said to them, *Fear none of those things which thou shalt suffer, Behold the Devil shall cast some of you into prison, and ye shall have tribulation ten days.* Yet that Church is not blamed at all, as several other of the Churches in *Asia* were. The Angel the Pastor of that Church was a very holy Servant of God. *Polycarp* is supposed to be the Man there spoken to, He was Persecuted to death. When the Persecutors offer'd him his Life, in case that he would deny the faith: His answer was, *I have served Christ, fourscore and six Years, and He never did me the least hurt in my life, and shall I deny Him now?* No, he would die first; accordingly they burnt him to death for his fidelity. But neither do those that are eminent for holiness, and great Sufferers for Christ Merit the reward by their Sufferings. For in a Meritorious work, there must be some proportion between the work done, and the wages given: Whereas there is no proportion between the sufferings of Persecuted ones, and the reward that shall be given to them. *Rom. 8. 18.* *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

WHY then does the Lord bestow such rewards?

ANSWER, 1. There are none that please God so much as they that suffer for the Truth, though they suffer for Righteousness sake. The Psalmist saith, *Psal. 51. 19. With sacrifices of righteousness*

Smyrns, thou shalt be pleased. Truly they that suffer for righteousness sake, are sacrifices of righteousness. The Apostle tells the *Philippians* they should be offered a sacrifice to confirm their faith, he tells *Timothy*, he was ready to be offered to be made an oblation or sacrifice. With regard to the *Martyrs* in the Primitive Ages of Christianity, it is said, Rev. 6. 9. *The souls of them that were slain were under the Altar.* Sacrifices when slain lay dead under the Altar. So it is here. It is reported of *Ignatius*, That when he was condemn'd to be devour'd by the Lyons, He said, *I am Gods Corn, the Lyons shall grind me, then I shall be a meat offering that God will be pleased with.* Again, They that suffer for righteousness sake manifest such Graces, as God is well pleased to bestow; they manifest the fear of God to be in their hearts. *Moses* suffer'd affliction with the people of God, and it is said, *He feared not the King, seeing him who is invisible.* He loved God more than any Man in the World. And they that suffer for righteousness sake, manifest great Love to Christ, especially when they suffer to death. Greater love than this has no Man that a Man lay down his life for his friend. *Rom. 8.* No greater love we cannot show to *Jesus Christ*, than to lay down our lives in His cause, and for His sake. This is such a love to Christ, as the floods of Persecution cannot drown it, many waters cannot quench it. Again, It shews the Grace and courage to be in the heart of a Christian. It is pleasing to a General, to see courage in his soldiers. So is it pleasing to *Jesus Christ*, to see those that are willing to suffer, nay to venture

ture their lives for His sake. If He is pleased with them He will give a Reward unto them.

2. **THEY** that suffer for righteousness sake cause the name of God to be glorified. The Apostle encourages Christians to suffer in the cause of Christ from this consideration, 1 Pet. 4. 14. *On your part he is glorified.* It was said concerning Peter, *That by his Death he should glorify God.* Now he died a *Martyr*. The Ecclesiastical Historians say, he was Crucified for the name of the Lord Jesus Christ, so did he glorify God. A Christian by suffering in Christ's cause may bring much glory to God in a little time. Suppose a Man to live to Old Age, and has been an active Instrument many Years in promoting the glory of God, and the good of Men; if at last this Man die in the cause of Christ, he will bring more honour to God in one Day, than in all his life before. One great reason why Christianity prevailed so much in the primitive times, was the sufferings of the *Martyrs*. The Martyrs shewing such courage, encouraged very many to embrace Christianity. One of the Ancients said, *The more you mow us down the more we grow.* Thus sometimes the Death of one *Martyr* has occasioned the conversion of multitudes to God. In the time of Popery, there was a *Martyr* in Scotland (many indeed, but one especially) whose courage when he dyed for the Truth, caused a great multitude to embrace the Protestant Religion, and to renounce Popery, that the enemies complained the smoak of the Fire in which that *Martyr* was burnt infected all it did blow upon. Chiefly on this account it is, that suffering for the

name of Christ is desirable, because thereby the name of God is glorified. Sufferings in themselves are not desirable, no afflictions are in themselves joyous but grievous; yet the Apostle James says, *Count it all joy when ye fall into divers Temptations.* Persecutions are Temptations, Christians should account it all joy because they have then and thereby special advantages to glorify God. Thus we see sufferers in Christ's cause shall be Rewarded.

We proceed Lastly to Inquire,

FOURTHLY, *When and where they shall have their Reward?*

FOR Answer, 1. They have some part of their reward in this Life. *Mark 10.30.* Christ says, *If any man shall lose his house, or lands, or friends, for his sake or the Gospels, he shall receive in this present time an hundred fold, and in the world to come Eternal Life.* An hundred fold in this present time. How is that? Truly, in respect of *Spiritual Blessings.* If Earthly blessings are taken from them in this way, they shall have Spiritual Blessings instead of them, and they are a hundred times better than earthly blessings; they shall have more of the Spirit of God given to them, which shall rest upon them. *1 Pet. 4.14.* *Ye be reproached for the name of Christ happy are ye, for the spirit of glory, and of God resteth upon you.* They experience blessed Consolations from that holy Spirit. The Christian *Hebrews* when they had their Estates taken from them, on the account of their Religion, *They took the spoiling of*

of their goods joyfully. Paul and Silas when they had their Liberty taken from them on the account of the Name of Christ, they were filled with joy, Acts 16. 25. At Midnight they sang praises unto God; when in prison, and there dealt barbarously with. The Apostle sayes, As the sufferings of Christ abound in us, so our consolation aboundeth by Christ, 2 Cor. 1. 5. Also God rewards His Servants in this World by making their names precious, and greatly esteemed of; especially after they are gone out of the World: Altho' while here, their enemies gave them very ill names. The Heathen were wont to call Christians by the names of Impious, and Atheists, because they worshipped One God only, and Rebels, and Traitors, and the enemies of the Publick State, and the like; for that they would not drink the Emperors Health. So conscientious were Christians in those days, that they would not drink a Health, no not the Kings Health; they would rather die: for this they were called Traitors, with other opprobrious names. In after Ages their Names are honoured for it: They have the honourable Name of *Martyrs* of Christ given to them. The Papists were wont to call Protestants by the name of *Hereticks* to make them odious; but in the same Nation where they were condemned for *Hereticks* they are since owned to be the Blessed Martyrs of Christ. Moreover, in this World God many times blesses the *Posterity* of those that have been sufferers for His sake. This some take to be intimated in the Text before us, in that Persecuted ones are pronounced *Blessed* twice over. They

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are blessed in *Themselves*, and blessed in their *Posterity*. I have sometimes hoped concerning the Children of *New-England*, that God will bless them, and has signal Mercy in Store for them, because their Predecessors and Fathers were Sufferers for the Name of Christ. When the High Church prevailed, they were Persecuted in, and out of *England* their Native Land. After their Arrival here, for some time they endured very much hardship by reason that this Land was then a meer Wilderness: Now will not God bless the Children and Posterity of such *Confessors*?

2. **THEY** shall be rewarded at the last Day. They shall receive a blessed reward for all their Sufferings when Christ shall come. Rev. 22.12, *Behold I come quickly, and my reward is with me.* The Lord Jesus Christ will then own before the whole World, what Sufferings His Servants have undergone for His sake. He will speak of it in the hearing of Men, and Angels, both good and bad, and Praise them for being faithful to Him, and to His Interest. 1 Pet. 1. 7. *That the trial of your faith might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.* When Christ shall Praise them for their fidelity to His Interest, in that they would Suffer rather than deny His Name, or Truth, that will be an honour, and a glory. In that day Christ will reward all their *Active Obedience*, all their works of Piety. *Pray to thy Father which seeth in secret, and thy Father which seeth in secret will reward thee openly*; namely in the *Resurrection World*. Christ from this consideration encourages Men

to works of Charity : *Thou shalt be recompenced at the Resurrection of the just*, If their Active Obedience shall then be rewarded, their Passive Obedience, which has been more difficult than the former, will not go without a reward. This encouraged the *Hebrew Martyrs* to chuse rather to be tortured to death, than transgress the Law of God. Heb. 11. 35. *They were tortured not accepting deliverance, that they might obtain a better Resurrection* ; a Resurrection to a better Life than ever any Man enjoyed in this World. They shall be rewarded (as has formerly been said more than once) with nothing less than a Kingdom 2 Tim. 2. 12. *If we suffer with him, we shall also reign with him*. And what a confounding thing will it be, to their Persecutors, when they shall see those very Men whom they revil'd and persecuted, sitting upon Thrones, and to be not only their Judges, but the Judges of the World 1 Cor. 6. 2. *Know you not that the Saints shall judge the World*. I say, What will the confusion be, when they shall see those Servants of Christ sitting on Thrones and shall say, are not these the Men we were wont to revile, and Persecute some of them to Death, whom we now see sitting on Thrones, and shall be our Judges ?

3. THEY shall have a Blessed reward in Heaven for ever. The Text before us says, *Blessed are they that are Persecuted for righteousness sake : For theirs is the Kingdom of Heaven*. This is their reward, the Kingdom of Heaven shall be theirs. And when ? When they die and leave this World. Rev. 14. 13. *Blessed are the dead which die in the Lord, they rest from their labours*

and their works follow them. That is to say, the reward of their works do follow them. Presently after they are dead, the reward of their works follows them: They are in Heaven; they are with Christ, *Being absent from the Body, they are present with the Lord.* Therefore Paul was so desirous that he might die, *I desire* (says he) *to depart that I might be with Christ.* It will be a Great reward, they shall have with Christ in Heaven, as in the Text before us, *Great is your reward in Heaven.* For it will be an *Eternal* reward, Eternal things are not small things; then this reward will be a great reward. And after the Day of Judgment, Christ will carry them away to Heaven, there to be with Him. Joh. 14. 3. *I will come again and receive you unto my self, that where I am, there ye may be also.* When the dispensation of Judgment is finisht, which will be a long time, some think a Thousand Years, probably much longer; I say after that dispensation is over, Christ will carry them with Him to the highest Heaven, there they shall be *Blessed*, there they shall Reign, there they shall have an Heavenly Kingdom, World without end. Rev. 2. 4, 5. *They shall see His Face, and they shall reign for ever and ever.* Where shall they Reign for ever and ever? not in this World, not on earth but in Heaven they shall Reign for ever and ever, they shall be with Christ throughout the Days of Eternity. There shall they be rewarded, for all they have done & suffered, for the name of *Jesus Christ.* Thus we see the Doctrine learned, in the particulars that have been mentioned.

USE, I. *SUFFERINGS* are no evidence of a bad Man, or a bad cause. We may not condemn Men meerly on the account of their sufferings, for then shall we wrong the Children of God. The Psalmist says, Psal. 73. 15. *If I should speak thus, I should offend against the generation of thy children.* We shall condemn those for Malefactors, which *Jesus Christ* will own to be His *blessed Martyrs*; yet, the World is very apt to do so. If any have *their blood mingled with their Sacrifices*, the World is ready to say, They are greater Sinners than any in Jerusalem. *Job's* friends were guilty in this matter, when he Suffer'd grievous things, when extraordinary Afflictions befel him, they were so uncharitable as to think that tho' he made a great Profession of Religion, he lived in some secret wickedness which the Lord afflicted him for: God was highly offended at them. It was well for them that *Job* prayed earnestly that God would not impute their folly to them, in such rash censures. The best Men in the World have been very afflicted Men: The holy Prophets of God were so in their time. *Take my Brethren the Prophets as an example of suffering afflictions, and of patience.* *Job* was the best Man then on the Earth; God said concerning him, *There is none like him on the earth*; yet the most afflicted Man on the earth. The Man *Christ Jesus* was the greatest Sufferer, yet the most Innocent and Holy Man in the World, or that ever was in the World. *Isai.* 52. 14. *His visage was marred more than any man.* Then we may not judge Men to be bad because

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of their Sufferings ; nor can we meerly on that account conclude a Cause to be good or bad : A bad Man may suffer in a good cause, and a good Man may suffer in a bad cause ; he may lose his Life because he has engaged in a bad cause. *Jehoshaphat* was a good Man, yet joyned with *Azariah*, in a bad cause ; his Navy miscarried, the Ships were broken in *Ezion-Geber*, 2 Chron. 20. 37. At another time he was in eminent danger of his Life, because he engaged in a bad cause with *Ahab*. *Josiah* was a good Man, a most Eminent Reformer, yet engaged in a bad cause, when he joyned with the King of *Babylon* against the King of *Egypt*, and lost his Life by it, not hearkning to *Necho*, speaking to him from the Mouth of God, 2 Chron. 35. 22. Many times a bad cause prospers when a good cause does not so. There cannot be a better cause than Christs cause, yet it has been in all Ages of the World a suffering cause. This consideration, was a great comfort to the poor *Waldenses* when engaging in a War with Idolatrous Papists ; they were over-come in Battle ; the Papists made use of their Victory to perswade those Christians to renounce the truth : they said, You see God fights against you, we have the Victory over you, therefore your cause is not good : You may now be convinced that the truth is not on your side ; there came a Scripture into their Minds that exceedingly encouraged them, viz. Rev. 13. 7. Where it is said, *The beast did make war with the Saints, and over-come them.* Say they, We are over-come, We may be the Saints of God for all that, for it is said, *The Saints shall be over-*
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come; and you may be the beast, for it is said *The beast shall over-come them.* We see that there is no judging Men on the account of outward things.

USE, II. SINCE Christ does pronounce *tho* blessed *who suffer Persecution for His sake, We may conclude that Afflictions cannot alienate the heart of Christ from His Servants.* They are not less comely or lovely in the eyes of Christ, on account of their Sufferings. The Church says *I am black but comely, look not upon me because I am black, because the sun has looked upon me,* Cant. 1. 5, 6. Blacked with Persecutions and Reproaches. The fiery Sun of Persecution may blacken the beautiful face of the Church, but not in Christs eyes. Indeed outward Afflictions may make the World to look on us with a strange countenance. Prov. 19. 4, 7. *Wealth maketh many friends, but the poor is separated from his Neighbour.* All the brethren of the poor do hate him: How much more do his friends go far from him? Jerusalem had Friends and Admirers when in Prosperity, but when in a suffering Condition, *This is Zion whom no man seeks after,* Jer. 30. 17. But sufferings will not estrange the heart of Christ. Rom. 8. 35. *Who shall separate us from the love of Christ? Shall Tribulation or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?* Nor can their Afflictions cause Him to withhold the Manifestations of His love. He is wont to own His Servants most when they are least owned by the World. Of this the blessed Apostle had happy experience, 2 Tim. 4. 16, 17. *No man*

stood

stood with me, but all men forsake me, notwithstanding the Lord stood with me, and strengthened me. Some faithful Servants of Christ who have gone with sorrowful Spirits, because they wanted Assurance of the Love of God in Jesus Christ, when they have been called to suffer in His Cause, He has given them, the grace of Assurance. One of the Martyrs in Queen Mary's Reign, who had been very disconsolate, as he was going to the stake to be burnt to death for his Testimony to the Truth, the Comforter came into his Soul with Joy unspeakable, he said to his intimate Friends, *He is come, he is come, O the Comforter come !*

USE, III. SINCE they are blessed that are persecuted for Righteousness sake, they that meet with no Persecution, it is much to be feared that they will not be found among the blessed another day. This is true, we have no Persecution of the hand among us ; there are no Persecuting Law in New-England. I pray God there never may. For all that, there is Persecution, *The Persecution of the Tongue* : as is said in the Text ; *They shall revile you and persecute you : Persecute you in reviling of you.* If Men escape this Persecution, it is to be doubted they have not been so righteous as they should have been, for some or other should have been reviling of them if they had been faithful and godly. Think on that Scripture, 2 Tim. 3. 12. *All that will live godly in Christ Jesus shall suffer Persecution.* The Persecution of the Tongue at least, they shall suffer. True it is, there are some good Men that are

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greatly beloved and generally beloved, yea good Men, love them and honour them. But then there are wicked ones that will be Persecuting of them, if they are faithful as they ought to be. And truly it is a bad sign, if the wisest men in the World, should cry a Man up and say, O he is a worthy Man! especially if he is a Man in Publick Place. If he is a Minister of God, it is a bad sign. Therefore Christ said, Luke 6. 26. *Wo unto you when all men shall speak well of you, for so did their fathers the false Prophets.* The false Prophets, would daub the Consciences of Men with untemper'd Mortar; perswade them they should go to Heaven tho' they lived in their sins; then they would cry them up. And there are corrupt *Clergy-men* in our days, that make the way to Heaven a wide way; they say you need not be so strickt, so holy: What if you indulge yourselves in drinking a Cup too much? What if you speak ungodly Words, and Swear in your Passion? If you go to Church, and say your Prayers, never fear, you shall go to Heaven when you die. Thus they *sow Pillows under the elbow* of sinful Creatures. And assuredly if Men will act against their Consciences to escape suffering, if they will sin against their light rather than be Persecuted, they are not real Christians, they have but a false Conversion, not a real saving Conversion. The Scripture speaking of some that had a common but not a special and saving work of God in them: Matth. 13. 21. *Said When persecution ariseth, then they are offended they fall away.* Such Temporizers shall not obtain

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obtain blessedness. Men that will turn with the Times, when Religion is in Credit they will seem to be Religious, when the Times turn they will turn. Are such the blessed, can any Man think? There have been many in the World willing to be called Christians, but not willing to suffer for being Christians. When the Christian Religion was become the *State Religion*. When the Emperor *Constantine* was a Christian, a world of People would become Christians, but many of these, afterward when *Julian* obtained the Imperial Diadem forsook their Christianity, and turned Pagans. So it was in our Nation, Many profest themselves Protestants, in the Reign of blessed *King Edward*, but on the death of that admirable Prince, *Queen Mary* ascended the Throne, then they turned about, and became Papists again. Such *Time-Servers* that will rather Sin than Suffer, will not be found among the blessed.

USE, IV. *HENCE if the Servants of God be reviled, or in any respect Persecuted for their being faithful to God, they ought not to be troubled at it, but rejoyce rather. So does Christ here say, Rejoyce and be exceeding glad when they persecute you, and speak all manner of evil against you falsely for my sake. Job says, If his adversary should write a book against him, Job 31. 35. A book full of reproaches, lies and flanders, would he not be troubled at it? No, says he, I would bind it in my head as a crown. It is an honour to be reviled by the worst of Men. Austen has a notable saying, He that defames me with his Will here,*

shall promote my fame and honour in another World against his Will. Then the Servants of God ought not to be disquieted in their Minds on that account. If we see a Man more Persecuted, and Reviled, than others, it may be not at home only, but abroad also, in other Lands and Islands, Men that never saw him, but having heard of his zeal and fidelity to the Name of Christ, and his holy Truths, will *speake all manner of evil falsely of him*: It is a sign that Man is One, that the Devil has a special spight against, therefore the Devils Children do so vilifie him. You see it in your Orchards, A Tree that is more fruitful, or has better fruit than others, shall have the most sticks and stones cast at it. So a Man that shall bring forth more fruit than ordinary, that Man shall be a singular object of reproach and obliquy. The Servants of God should in this case rejoyce, for certainly they will rejoyce in the Day of Judgment, though ever they were so evil spoken of. If you are reproached for the Name of Christ, rejoyce in being made partakers of Christs sufferings, though when His glory shall be revealed, you may be glad with exceeding joy.

USE, V. *WE may be Inform'd of the great evil which is in the Sin of Persecution.* If they that are Persecuted are blessed, then their Persecutors will not be blessed. They are cursed, and in truth they are the most cursed Men in the whole World. Two things will evidence it.

I. ONE is the greatness of the Sin of Persecution. *Herod* he was guilty of great Sins, but

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when it is said, Luke 3. 20. *He added this above*
all, that he cast John the baptist into prison. The
 Sin of Persecution is always an ingredient in
 the Unpardonable Sin. Tho' it is true many
 Persecutors have not been guilty of that Sin,
 when they have not done it knowingly and ma-
 liciously. *Paul* before his Conversion was a Per-
 secutor, but (says he) *I found mercy, for I did*
ignorantly in unbelief. But those that are
 guilty of that great Sin are always Persecutors.
 From this consideration I may satisfy many,
 that they need not fear their having been guil-
 ty of the Sin which shall never be forgiven. I
 ask you, Are you Persecutors of the People of
 God? If you are not, I am sure you are not
 guilty of the Sin against the Holy Ghost, for no
 Man was ever guilty of that Sin, but he was a
 Persecutor of the Lords People : On the account
 of their belonging to *Jesus Christ*, and of being
 holy Persons. Why do wicked men Persecute
 the People of God? It is because they bear the
 image of God. Wicked men are the Devils
 children. The Devil would if he could pull God
 out of Heaven : He cannot come at God, who
 can Annihilate him in a Moment, therefore falls
 foul on His Children : If possible he could, or if
 the Most High would permit him, he would
 destroy them all. The rage of Persecutors is
 against God : God takes it to Himself. He said
 therefore to *Sennacherib*, *Isai. 37. 28. I know thy*
rage against me. Why, *Sennacherib's* rage was
 against *Hezekiah* the Servant of the Lord, and
 against the Church and People of God : Ay, but
 (says God) *I know thy rage against me.* So *Christ*
 takes

takes the Persecution of His Servants, as done to count tho
Himself. When *Saul* (afterward called *Paul*) the Empire.
Persecuted Christians, there came a voice from the vast num
Heaven, saying, *Saul, Saul, why persecutest thou* the Primitiv
me? *Saul* was amazed that One out of Heaven martyred a
should speak to him by name, Why doest thou froms obse
Persecute me? And he said, *Who art thou*, Lord? Every day in
the Lord said, *I am Jesus whom thou persecutest* martyrs an
Acts 9. 5. All the Persecutors in the World in amazin
will believe this at the last day, when Christ have destro
shall say, inasmuch as you did it to these mo Mystical
Servants, ye did it unto me. re certainl

HENCE

2. *THERE is no Sin that doth provoke the wrathful judgments of Heaven so much as this Sin as Drunk
of Persecution.* 1 Thes. 2. 15, 16. *They persecuted us, and wrath is come upon them to the uttermost.* Sometimes whole Nations, whole Lands and ten th
whole Kingdoms, whole Empires, are made desolation? religion?
solate, for this Sin of Persecuting the Servants to less tha
of God. Yea, the strongest Empire that every Papists
was in this World, has been brought to ruine or came out o
the account of this Sin, Rev. 6. We have there been recko
a Prediction of the downfall of the Pagan Roman and Mass
Empire, noted by an Earthquake; the Great Men some of u
and Mighty Men will make a sad Cry, *Hide us from the wrath of the Lamb, for the great Day of his destroyed
wrath is come, and who shall be able to stand?* What cutions be
is the reason of this terrible overthrow? It was the wrath
that mentioned in the Ninth and Tenth Verses come upo
*The souls under the Altar that were slain for the will be t
word of God, and for the testimony which they held* ular Kin
*Cried with a loud voice, O Lord, wilt thou not be of France
avenged for our blood, that has been shed.* On that he has ca
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ne count those terrible destructions came upon
 Paul the Empire. The Souls under the Altar were
 from the vast numbers that were slain for Religion in
 those Primitive times. So many Christians were
 have martyred and Murdered, as that according to
 the *proms* observation allow Five Thousand for e-
 very day in the Year, and the number of these
ute martyrs amounted to that number. For this
 world in amazing desolations, Famine, Plague, Wars,
 have destroyed the Mightiest Empire. And as
 for *Mystical Babylon*, or the Papal Empire, there
 are certainly Plagues hastning upon it, especially
 for this Sin of Persecution. It is said of that
Barlot the Church of Rome, Rev. 17. 6. that she
Shall be Drunken with the blood of Saints, and with the
blood of the Martyrs of Jesus, therefore shall
 the plagues come upon her. How many thousand,
 and ten thousands have Papists Murdered for
 Religion? Among the *Albigenses & Waldenses*,
 into less than Eleven hundred thousand Martyred
 by Papists. In latter times, since the *Jesuits*
 came out of the bottomless Pit, in *Europe* have
 been reckoned no less than Eight hundred thou-
 sand Massacred in thirty Years time. Since
 some of us came into the World, in *Ireland* no
 less than three hundred thousand Protestants
 destroyed by the Papists there. Thus has Perse-
 cutions been making way for the Seven Vials of
 the wrath of God, the last Plagues that shall
 come upon the Earth, which we may be sure
 will be terrible ones. What will befall parti-
 cular Kingdoms? and in special the Kingdom
 of *France*, when a late Tyrant has boasted, That
 he has caused Twenty hundred thousand to re-

nounce their Religion and turn Papists. From their Gallies and Dungeons has there not gone up the cry of the Persecuted? We are apt to think *England* shall escape. I pray God it may; but I fear it will not. I fear a darker time is hastning on *England* than ever was known in our days, or in the days of our Fathers. Especially for the Sin of *Persecution*, as well as for other crying abominations there. Is it nothing when near upon Two thousand Ministers of God were Silenc'd in one black Bartholomew day? And many thousands of Families brought to utter ruine under the *Caroline Persecution*. Does not the Persecution go on? Do not wicked Men pull down the Houses where the Servants of God, have been praising Him. Certainly there is a God in Heaven that takes notice of these things, and will find a time to manifest His wrathful Judgments for them. Then as for particular persons, who have been notorious Persecutors, seldom have they escaped Exemplary Judgments of God. There have been above Forty Emperors of *Rome*, bloody Persecutors. Some have observed, That Remarkable Judgments from Heaven besel every one of them. But their punishment in another World must needs be intollerable. The Persecutors have put the Servants of God, to the greatest tortures imaginable. They would roast them alive by degrees, that it might be a great while before they dyed; They would put them upon torturing Racks; make wounds in their flesh, and then pour in Vinegar and Salt, that their misery might be most extream. Assuredly they shall have

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have a greater pain and punishment in another World, than they could inflict on the Servants of God in this World.

USE, VI. IF Persecuted ones are blessed, we should be willing to be Persecuted and to Suffer for the Name of the Lord Jesus Christ : be ready for it. The Apostle said, *I am ready to die for the name of the Lord Jesus.* We should be ready if our Saviour will honour us so far, to lay down our Lives in His cause. What God may call us to, we do not know. *Antichrist* is dying; but is not dead. That beast may give a cruel bite before he dies. We are apt to please our selves that the Winter is past, and that the Rain is over and gone, and a singing of Birds is come, when some said there was no more fear of Persecution, because the Emperors were turned Christians. *Austin* replied, But *the Devil is not turned Christian.* As long as there is a Pope in Rome, and a Devil in Hell, we may expect troubles and persecutions in the World more or less. We all know that the Papists, and a wicked sort of men that call themselves, *the Church*, are engaged to bring in a Popish Pretender to the Throne. God forbid it should be so. But if it should then we can expect nothing but blood & ruine, and *New-England* to be made a Shambles. Such things should cause us to prepare for Persecution. A greater honour cannot befall us upon earth than to suffer for the Name of Christ. *Moses* thought, when he esteem'd the reproaches of Christ greater than the treasures of *Agypt*. The blessed Martyr *Philpot* speaks of it with admiration, that
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God should call him to lay down his life, in bearing witness for the Protestant Religion against Popery. Said he, *God honours me with an honour the Angels of Heaven are not dignified with. Thus blessed are they that are Persecuted for righteousness sake.* Now that so we may hold out, if it should come to the fiery Trial, *Let us make sure of a Sound Saving work of Grace in our Souls.* Yet do not trust in Grace, but depend on CHRIST for assistance. There are two spoken of in our English Martyr Books, Their Names were *Pendleton* and *Sanders*. *Sanders* was sadly afraid he should not hold out when it came to the Suffering point, but that he should sooner deny the Truth than endure to be burn'd to death. *Pendleton* reply'd, What need you fear? You are a thin spare Man, you will soon be consumed and dead. I am of a full body, all this Fat of mine shall fry for it, before I will become a Papist. When it came to, *Sanders* dyed a Martyr, the other became an Apostate Papist. Well then, Let us depend on CHRIST, for His Grace to be sufficient for us. CHRIST is able to carry us through, and if we depend upon Him He will carry us through. *I can do all things* (sayes the Apostle) *can bear all Afflictions, go thro' all Temptations, thro' Christ strengthening me.*

Thus have I (through the good hand of God upon me) gone through those *Eight* admirable Characters by which our Lord *Jesus Christ* has declared & described who are in a *blessed State*, and shall be *blessed* Eternally in another World. If my Hearers, or any of them, shall have their *bles-*

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ardness at all, promoted thereby, my Labour will
 not be in vain. I must leave that with God.
 These are *Meditations* suitable for all Christians;
 in a special manner, for such as are (as I am)
 going out of this World. May my having been
 guided to insist on such a portion of Scripture,
 be a sign that my Soul shall quickly be among
 the blessed Spirits of Just Men made perfect.
 AMEN ! dearest LORD, AMEN ! Even so, Come
 Lord Jesus, Come quickly.

A Sermon



A Sermon

Concerning Assurance of the
Incomprehensible

Love of Christ.

EPHESIANS III. 19.

*TO Know the Love of Christ which passeth
Knowledge.*

THE Apostle in the Text and Context before us declares what he did on his bended Knees pray for with respect unto the *Believing Ephesians*. The thing which he prayed for on their behalf, was, That they might have a more full and comprehensive Knowledge of the love of Christ. Especially with respect to their being concerned in that love, as the special objects of it. In the preceding Verse that love is described from the *Immensity* of it. The length, the breadth, the depth, the highth of it is wonderful. In the words before us, it is said to *pass knowledge*.

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No humane Understanding can conceive how great it is. The Doctrine at present to be insisted on, is,

DOCT. THAT *it is much to be desired, that Believers should know how Christ loveth them.*

THE Doctrine may be opened and cleared in several Propositions.

PROP. I. *Believers may know that Christ loves them.* The Grace of Assurance is attainable. A Believer may know that which is an Evidence and an infallible sign of the special love of Christ, e.g. His dying for His Elect is a clear Evidence and Demonstration of His singular love towards them. Joh. 15. 13. *Greater love than this has no man, that a man lay down his life for his friend.* This His friends may have the certain knowledge of. Tit. 2. 14. *He gave himself for us.* The Apostle speaks in the Plural Number, implying that not himself only but other Believers might know that Christ has given Himself for them. And as Christ has given Himself for them to Redeem them, so He has given His Spirit to them to sanctifie them, and to dwell in them, which is an Evidence of His singular love. And this they may know. 1 Joh. 4. 13. *Hereby we know that we dwell in him, and he in us, because he has given us of his spirit.* Sanctifying Saving Grace, is an infallible sign of the special Love of Christ. Now this may be known: For Grace is in it self of a discernable Nature. Hence it is in the Scripture compared to such things as dis-

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280 *It is much to be desired that Believers*

cover themselves, e.g. To Life, Luk. 15. 32. Light, Eph. 5. 8. To Oyl and Oyntment made of Oyl, Prov. 27. 16. 1 Joh. 2. 27. Particular the Grace of Faith may be discerned. A Christian may feel in his heart that he does believe. He may be sensible that there is Faith as well as Unbelief in his heart. We read in the Gospel of one that said to Christ, with Tears, *Lord, I believe, help thou mine unbelief*, Mark 9. 24. The Apostle could say, *I know whom I have believed*, 2 Tim. 1. 12. The Grace of Love to Christ may be perceived. Peter could appeal to the Omniscience of Christ, that in his heart he loved Him, Joh. 21. 17. *Lord, thou knowest all things, thou knowest that I love thee*. A Believer may know that he loveth those that have the Image of God upon them, because they are such, and consequently that he is Regenerated, 1 Joh. 3. 1. *We know that we have passed from death to life, because we love the brethren*.

2. THERE are Precepts in the Scripture from which we may conclude that Assurance is attainable, e.g. Christians are bid to give diligence to make their Calling and Election sure, 2 Pet. 1. 10. Not sure in it self, for so their Election was from all Eternity: but sure as to their own knowledge of it. And Christ said to His Disciples, *Rejoice because your Names are written in heaven*, Luk. 10. 20. How should they rejoyce because of that if it were impossible to know that their Names are written there? Again, we may argue from that Precept of Self-Examination, 2 Cor. 13. 5. *Examine your selves whether you be in the Faith*

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prove your own selves, know you not your own selves, how that Christ is in you, except ye be Reprobates? The Greek word *Adokimai*, there translated *Reprobates*, is not to be understood concerning Eternal Reprobation: for there are many thousands in the World who are not for the present in Christ, who nevertheless belong to Election, but the word signifyeth *Unapproved*, or such as are *Reprovable*. If Christians are reprovable if they do not know that Christ is in them, that implies that they may possibly know

3. THE Experience of many of the Children of God has confirmed the truth before us. We find in the Scripture that there have been those who could say to God, *Doubtless thou art our Father*, *Isai. 63. 17.* Job had this knowledge & Assurance. *Job 19. 25. I know that my Redeemer liveth.* He did not only know that Christ is a Redeemer of others, but that He was *His Redeemer* in particular. David had this Assurance. *Psal. 23. 1. The Lord is my Shepherd, I shall not want.* Verse 6. *Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever.* Heaven is that house in which he shall dwell for ever. The Apostle Peter had this Assurance. *1 Pet. 5. 1. I am a partaker of the glory which shall be revealed.* So had Paul, *Gal. 2. 20. I live by the faith of the Son of God, Who loved me and gave himself for me.* *Tim. 4. 7. There is laid up for me a crown, which the Lord will give me.* Verse 18. *The Lord will reserve me unto his heavenly kingdom.*

PROP. II. *THERE* are true Believers who *not know how Christ Loveth them.* Notwithstanding Assurance is attainable, all Believers have not attained it. There may be a Faith of *Assurance* where there is not a Faith of *Assurance*. The former is necessary in order to Salvation. The latter is necessary in order to Consolation. There are true Believers who want Consolation. *Isai. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and has no light?* We see then that a Child of light may walk in darkness. One that has the true fear of God in his heart, may have little or no light of Comfort there. Hence the Church complains. *Lam. 1. 16. Mine eyes runneth down with water, because the Comforter that should relieve my soul is far from me.* There are many true Believers who have a sincere love to Christ, that have not a sensible apprehension of Christs love to them. It is most true that the love of Christ is unchangeable, nevertheless, the manifestation of it may change. A Father that loves his Son may conceal the manifestation of it. God does sometimes hide His Face from His Children, and then they are troubled, *Psal. 30. 7. He may to them seem to be their enemy when He is their greatest friend.* Does not godly *He-man* say, *Lord, why castest thou off my soul? why hidest thou thy face from me?* *Psal. 88. 14.* The Truth before us is Evident, Considering,

I. THAT there is no Affliction, but it may be the portion of a true Believer whilst in this World.

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Therefore they may be subject to divine Deser-
 tion : They may be afflicted not only with out-
 ward, but with inward and *Soul troubles*. Psal.
 8. 3. *My soul is full of troubles*. The Prince of
 Darkness may be let loose upon them, so as to
 fill their Minds with dark and dismal fears,
 which are altogether groundless. The *Envious*
one, does envy to the Believer not only his Sal-
 vation, but his Assurance of it. The blessed God
 for holy ends permits Satan sometimes to buffet
 his Children with doubts and fears, and it may
 be with very terrible ones, concerning their own
 spiritual and Eternal Estate. They that belong
 to God may be oppressed of the Devil in respect
 of their bodies, *Act. 10. 38.* & as to their Souls too.
 He may perswade them that God has no favour
 for them, and it may be for a long while they
 may go Mourning under those Oppressions and
 suggestions of Satan. When in such a case they
 will be ready to say, *Why go I Mourning for the*
oppression of the enemy ? why art thou cast down, O
the soul ?

2. A true Believer may possibly do those
 things which will darken his Evidences for Hea-
 ven. It is not impossible but that he may give
 way to Temptations so as to fall into Scandalous
 and very heinous Sins ; as we see in *Lot, David*
Hezekiah and *Peter*. Then their Assurance will be gone,
 till such time as they have made their Peace
 with God by a deep Repentance, and renewed
 application to the blood of Christ. For whence
 does Assurance proceed ? But from the Testi-
 mony of the Spirit of God, in Conjunction with
 the Conscience of the Believer. *Rom. 8. 16. The*

spirit it self bears witness with our spirits that we are the children of God. But if a true Believer shall give way to Temptation so as to fall into grievous Sin against his Conscience, the holy Spirit will withhold His Testimony: He will be grieved so as to depart. Eph. 4. 30. Grieve not the holy spirit of God, whereby you are sealed to the day of Redemption. He will then withdraw himself and be gone, Cant. 5. 6. And Conscience will be silent, for guilt will stop its Mouth. Nay, will testify against the transgressor rather than for him, as long as he continues impenitent. Was it not so with David after his great Sin in that matter of Uriah? Does he not pray, Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce. Restore unto me the joy of salvation. Had he not then by his fall darkned his Evidences for Salvation? Does not the Scripture say, If our heart condemn us, God is greater than our heart; if our heart condemn us not, then have we confidence towards God, 1 John 3. 20, 21.

3. SOMETIMES GOD giveth Assurance in a Prerogative way. Some who are not Eminent in Grace above others, yet are favoured with Assurance. In the Primitive Times Assurance was very common among Christians. It was then needful because they were exposed to Martyrdom & Death continually. On the other hand, most Eminent Saints may be under divine Desertions: God may hide the light of His Countenance from them. It is reported concerning that Eminently holy Man Mr. Throgmorton, That when on his dying Bed, Mr. God coming to visit him,

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him, he entertained him with such Words as these, *O what shall be thought of a Man that is dying and going out of the World, and yet God withholds from him the light of His Countenance?* Mr. God replied, *What do you think of Jesus Christ, who when He was dying and going out of the World, said, My God, my God, why hast thou forsaken me?* The consideration of that was a quieting, comforting meditation to him.

PROP. III. ASSURANCE of the Love of Christ much to be desired. We see the Apostle very earnestly Prays for the Believing Ephesians, that they might be favoured with it. This knowledge of the Love of Christ will have a blessed Effect both on the hearts and lives of such as shall be blessed with it. For,

I. ONE blessed effect of it will be greater love to Christ, and less love to other things. It is true, that the Believer will love Christ altho' he has not a sence of Christs love to him. Job 3. 15. *Though he slay me, yet will I trust in him.* so sayes the Believer, if Christ will never look upon me, yet will I love Him and serve Him. His Soul has seen that excellency and loveliness in Christ, that he cannot but love Him. Hence the Spouse speaks, as in Cant. 5. 6, 10, 16. *My beloved had withdrawn himself, I sought him but could not find him, I called him, but he gave me no answer. He is the chiefest among ten thousand: He is altogether lovely.* But the knowledge of Christs love will increase the flame of love in the heart of the Believer. Psal. 116. 1. *I love the Lord because he has heard my voice, and my supplication.*

Will not Men love those who they think love them? Do not even the Publicans the same? And shall not Christians much more? It will cause more carefulness to keep the Commandments of God, which is the truest Expression of love to Him. 1 Joh. 5. 3. *This is the love of God, that we keep his Commandments, and his Commandments are not grievous.* And as this knowledge will increase love to Christ, so it will take the heart off from the love of other things, on which they ought not to set their hearts. Psal. 97. 10. *That love the Lord, hate evil.* The more a Man loves Christ, the more will he hate Sin. Has Christ loved me? How then can I do that which is the only thing which will dishonour His Name, and grieve His Spirit? I will hate that enemy of Christ with perfect hatred. And this Assurance of the love of Christ will cause a weanedness from the World, and the things that are in the World. The Man that is sure of the love of Christ is sure of Heaven, and then he can part with the World freely, and joyfully. Heb. 10. 34. *You took joyfully the spoiling of your goods, knowing in your selves, that you have in heaven a better and an enduring substance.* This knowledge will mortify an inordinate love of Life, and cause a willingness to leave this World; to be absent from the body, and to be present with the Lord, as we see in Simeon, Luk. 2. 29. *Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* And the Apostle Paul, *Had a desire to depart and to be with Christ.*

2. **CONSTANCY** and Perseverance to the End in the way of holy Obedience, is another blessed effect

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effect of this Assurance of the love of Christ. Believers love to Christ will then resemble His love to them. Joh. 13. 1. *Jesus having loved his own, he loved them to the end.* The Christian that does not continue in the way of Obedience, never loved the Lord Jesus in sincerity. Apostasy is a discovery of Hypocrisy. There were some such false Christians in the Primitive times. Of such does the Apostle speak, 1 Joh. 2. 19. *If they had been of us, they would no doubt have continued with us, but they went out from us, that they might be made manifest that they were not of all of us.* Such never had any knowledge of the love of Christ. They that have this Assurance will persevere to the end. Heb. 6. 11. *We desire that every one of you, do shew the same diligence to the full assurance of hope to the end.* Christians meet with many Temptations to draw off to drive them from Christ: yet they hold on their way. *The love of Christ constrains them,* Cor. 5. 14.

3. ANOTHER blessed effect of this knowledge of the wonderful love of Christ, is, That it will cause the Believer to demean himself under Affliction as he ought to do. This knowledge will be a Cordial that will keep him from fainting in the day of Adversity. 2 Cor. 4. 14. *Knowing that he which raised up the Lord Jesus, shall raise us also by Jesus.* If we know that we shall have a blessed Resurrection, we then know that we are the objects of the special love of Christ. What will be the consequence of this knowledge? Verse 16, 17. *For which cause we faint not, our light affliction which is for a moment, works*

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for us, a far more exceeding and eternal weight of glory. The Christian that has Assurance of the love of Christ, will know that his Afflictions are Love Tokens, which Christ has sent to him from Heaven; How then should he faint under them? Rev. 3. 19. As many as I love, I rebuke, and chasten. The Believer that has this Assurance will bear the Cross with admirable Patience, as Christ Himself did, because He knew what would be the Joyful Conclusion of all His Sorrows and Sufferings. Heb. 12. 1, 2. Let us run with patience the race that is set before us, looking unto Jesus, who for the joy that was set before him, endured the cross, despised the shame.

WE proceed to Apply the Doctrine, first by way of Instruction.

INFER. I. *Unbelievers cannot know that they are the objects of the Immense Love of Christ.* It is true that there are some who are at present in a State of Unbelief, whom nevertheless Christ has a Love of Benevolence for them. When Paul was a furious Persecutor of Christ, Christ had an Unchangeable purpose of Grace and Mercy towards him. He said to Ananias concerning him, *He is a chosen vessel to me*, Act. 9. 15. And such shall become Believers when the Lords time is come. Christ as an effect of His love of good will towards them, intercedes with the Father for them. Joh. 17. 20. *I pray for them which shall believe on me.* And as an effect of Christs Intercession they are made Believers on His Name. God has said to Christ, *Ask of me, and I will give thee*

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thee the heathen, for thine Inheritance, Psal. 2. 8. In the mean time, they cannot know that Christ has such a love for them. No Man has a faith of Assurance before he has a Faith of Adherence. Nor is any Man a subject of Christs Love of delight before that. His *delight is in the saints on earth*: and not in others, Psal. 16. 3. He says, *I love them that love me*, Prov. 8. 17. Indeed, He has a love of pity and compassion to others. He pitied the Jews who were His implacable Enemies, and wept over them, because they did not know the things of their peace, in the day of their peace: but He has not a Love of Complacency in any besides Believers on His Name, and therefore Unbelievers cannot have an assured knowledge of it.

INFER. II. *We should beware of being deceived with a false delusive Assurance.* Of thinking that we know Christ, and are the objects of His favour when we are not so. Many have been thus deceived to their Eternal ruine. Was it not so with many of the Children of Israel? Did not Israel say, *My God we know thee*; when they had cast off the thing that is good, Hos. 8. 2. Was it not so with the Jews? Did they not say, That God was their God and their Father, when Christ told them, That the Devil was their Father, Job. 8. 41. And how was it with the Christians in Laodicea? Did not they think, they had need of Nothing? *Not knowing that they were wretched and miserable, and poor, and blind, and naked*, Rev. 3. 13. Men and Women who take up with an ungrounded persuasion of their

good Estate, are in the greatest danger to perish of any Persons in the World: for this false Profession keeps them in their blindness still. The Pharisees said, Are we blind? Christ replied to them, *Now you say, we see, therefore your sin remains*, Joh. 9. 41. Its a rare thing for such persons to be Converted. There is more hopes of the Conversion of prophane Profligate Sinners than of *Self-Justiciaries*. Christ said to the Pharisees, *Publicans and Harlots go into the kingdom of God before you*, Matth. 21. 31. Publicans and Harlots were Converted by *John Baptists* Ministry, and so entred into the Kingdom of God when it was not so with the Pharisees. This way not to be deceived with a false Assurance is, For a Man to practise a Serious & Impartial Examination concerning his own Spiritual Estate. I knew a Renowned Minister of God in *England* near upon Threescore Years ago, whose Effectual Conversion was occasioned by a Sermon which himself Preached about Assurance. He asserted the Protestant Doctrine, That a Christian might be assured of his own Salvation. A Party in the Town opposed. This put him upon considering whether he himself had a well grounded Assurance; and upon an Impartial Self Examination found that he had not: but never left crying to God until He gave him Grace and Assurance also.

THE Last Use shall be a Word of *Exhortation* To Believers on Christ. [1] To such as want Assurance. [2] To such as are favoured with the Grace of Assurance.

1. To such as do not know how Christ loves them, but are doubtful and fearful about the matter. Oh! Labour after this Knowledge: You Sin and grieve the Spirit of Christ, if you rest without it. And yet I am perswaded that there is not one Believer in many, not one in Forty which has that *Plerophory*, which they should not rest satisfied without. They do not go to Heaven under full sail. You should remember how beneficial this grace is. A full Assurance is Heaven upon Earth. And it is very necessary also. Though not absolutely as to an Interest in Christ, or Salvation: Nevertheless, in order to the due performance of some Christian duties. There are duties which a Christian cannot perform without some degree of Assurance. *e. g.* Christians should be willing to die and to leave this World. *We are content, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. 5. 8.* An holy well grounded confidence of going to be with Christ, was the reason of that willingness. How many are there here, that if I should ask you particularly, *Are you willing to die?* Your answer would be, If I had Assurance I should be willing. Again, It is our duty to long for the Second coming of Christ, and for the day of Judgment. There is a Crown laid up for all them that love His Appearing, *2 Tim. 4. 8.* Looking for and hastening unto the coming of the day of God, *2 Pet. 3. 12.* We are taught to Pray for it, and do Pray for it, when we Pray, *Thy Kingdom come.* But how can we heartily make that Prayer, and not know that it shall go well with us, at that day?

QUEST.

QUEST. *What shall we do that we may obtain Assurance?*

ANSW. I. Let us manifest much love to Christ, by a great care to keep His Commandments. Thats the way to obtain manifestations of His love, *Joh. 14. 21.* He that has my Commandments and keeps them, he it is that loveth me, and *he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.* They that pretend to Assurance of the love of Christ, & yet have no care to observe some of His holy Commandments, do but deceive their own Souls, and the Lord will reject their Confidences. Where there is an eminent Assurance if built on Scripture Promises, there is eminent Holiness. Let us manifest love to Christ by doing all that possibly we can to promote His Interest in the World. Sometimes Christ gives Assurance as a reward for singular Service done for His Name. It is related concerning an Eminent Minister in *Scotland*, *Mr. Bruce*, who had spent himself with hard Studies and Labours for Christ, and for His People, and when subject to Age and Weakness, and an incapacity for more Serviceableness, some who came to visit him, Enquiring of him, How it was with him as to his Soul and Inward Man, under the decays of his Outward Man? He replied, *When I was Young, I was diligent and laborious, and lived by Faith, Now that I am Old, and not able to do as formerly, God feeds me with lumps of Sense.* His Sickness was weakness thro' Age. His last words were, *I am perswaded that neither Death, nor Life, shall be able to separate me from the love of God which is in Christ Jesus my Lord.*

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2. IF we would obtain Assurance of the love of Christ, we ought to attend upon Him in all His holy Ordinances. Sometimes the Lord gives Assurance in one Ordinance, sometimes in another, therefore neglect none. Sometimes in Reading the Scripture, which is that which Christians ought to be much in. *That we through Comfort of the Scriptures might have hope*, Rom. 15. 4. There has been many a Child of God that when Reading the holy Scriptures, the holy Spirit has applied some Promise contained therein to their everlasting Consolation. Sometimes God blesses the Preaching of the Word as for the Conversion of Sinners, so for the Consolation of Saints, assuring them that the Lord loves them and has Pardoned their Sins. By His Ministers He comforts Jerusalem, in that her iniquity is Pardoned, *Isai. 40. 2. He creates the fruit of the lips, peace, Isai. 57. 19.* It is reported concerning that Eminently Pious Mr. *Ignatius Jordain*, That when he heard a Minister of God Preaching and mentioning sure Signs and Marks of Grace, it seemed to him, as if an Angel clapt him on the Shoulder and said, *Thou art the Man*, thou art bound for Heaven, Christ has loved thee and dyed for thee. Many a Believer that has come to hear a Sermon with a sad and almost despairing Soul, has gone away with an heart filled with holy Joy. Prayer is another Ordinance. God makes His Servants *joyful in the House of Prayer*, *Isai. 56. 7.* When David Prayed, *That the Lord would lift up the light of his Countenance upon him*, God put gladness into his heart, *Psal. 4. 6, 7.* Does not Christ say to Believers, *Ask, and ye shall receive,*

It is much to be desired that Believers receive, that your joy may be full, Joh. 16. 22. Sometimes Christ giveth Assurance of His love to Believers, when they come with hearts duly prepared to His holy Table. We Read that when the Pasover was religiously observed *There was great joy in Jerusalem, 2 Chron. 30. 26.* A great Divine observes, That the Lord having by that Ordinance signified to them that the Lamb of God should be made a Sacrifice for their Sins, and to purchase their Salvation, that was the cause of the great Joy. There are some Christians who think they may not come to the Lords Supper before they have Assurance; which is a great mistake. For one reason why that Ordinance has been Instituted, is, That so Believers might have their Faith confirmed and strengthened to an Assurance. It is a Sealing Ordinance. The dying love of Christ is represented therein after the most lively manner. He saith to the true Believer, *My body was broken for thee, My blood has been shed to obtain the Remission of thy Sins.* And many times He does to the worthy Partaker speak those words effectually and feelingly to the Believers Soul.

3. WAIT on the Lord. It is said, *He will speak peace to his saints, Psal. 85. 8.* He will; but they must Wait His leaseure. Sometimes He giveth Assurance sooner, to some not until after a long time of Waiting. To Christians in the Primitive Times, oft at their first Conversion. To some not until they are just going out of the World. The blessed Martyr *Glover* (one of our English Martyrs) was for a great while full

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full of fears and doubts. He acquainted a special friend whose Name was *Austin*, with his soul troubles. When going to be burnt at the stake for his Religion, his heart was filled with Comfort and Joyful Assurance. He called to his friend and said, *O Austin, He is come ! He is come !* The Comforter is come into my heart. So did he go to Heaven with a full Assurance of the love of Christ. I remember blessed Mr. *Wilson*, the renowned Pastor of the first Church in *Boston*, informed me of a famous Minister of his acquaintance, who when he was Sick, of the Sickness whereof he dyed, Other Ministers visiting him, he advised them to *Preach the Doctrine of Assurance* : for (said he) I did so, knowing that it is a Scripture Truth, and yet I had not then Assurance my self : but now I am dying God has given it to me. I know that my Name is written in Heaven, and that I shall be with Christ for ever.

LET the Second *Exhortation* be to such as are Assured of the love of Christ : Let us be careful to approve our selves as this Grace and singular favour of the Lord calls for.

I. *WE should live very holy Lives.* That Assurance which does encourage Licentiousness, or embolden Men to Sin, is not from Heaven. When Men say, They know that Christ dyed for them, therefore they will venture on in the ways of Sin, and not doubt of their Salvation ; They have not that perswasion from the holy Spirit of God, but from Satan and from their own self.

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self-deceiving hearts. A true Assurance of the love of Christ is always accompanied with much love to Christ, expressed by a great care to keep His Commandments. *Psal. 85. 8. I will hear what God the Lord will speak: He will speak Peace to His Saints: But let them not turn again to folly.* If they do, suppose them to be real Saints, they may loose their Peace, they may loose their Assurance, as *David* did when he gave way to Temptations, and it may cost us dear before we recover it again, as it did him. Oh! Let us be careful to keep our Evidences for Heaven clear. Take heed of blotting them.

2. *LET us be ever Admiring this Love of Christ.* Things which Men cannot Comprehend they admire. Who can comprehend this love which *Passeth Knowledge?* All the love which is in the heart of Creatures is but as a drop compared with that Ocean of Love which is in the heart of Christ towards His People. It is an *Immense* Love. The Apostle speaks of the *breadth, the length, the depth, the height* of that love. That Love extends to a great Multitude which no Man can Number. How broad is that Love? *Admire it.* What is the *Length* of that Love which began before the World began, and will endure World without end? *Admire it.* Has not Christ descended into the lower parts of the Earth, for our Redemption? Was not that the *Depth* of Love? *Admire it.* Will not that Love bring us to be with Him in the *Highest Heaven* for ever? Is not that *Height* of Love? *Admire it.* Judge of the greatness of that Love by the great-
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ness of His Sufferings, that He might purchase our Eternal Salvation. He endured a most painful and shameful Death in our stead : but His Soul Sufferings did far exceed His Bodily Sufferings. *The pains of Hell gat hold on Him.* He endured the essential pains of *the Second death* in His holy Soul. The horror of His approaching Death would not have caused Him to *Sweat great drops of blood*, when in an *Agony* in the Garden, if He had not known that He was to have endured the pains of the Second, as well as of the First Death, for our Sins. O how great then was His Love? And the *Freeness* of it makes it *Admirable*. We did not first love Him; but He first Loved us. Nor should we ever have loved Him, if He had not first loved us, without any thing in us, or done by us deserving His love. What were we when His love did first break forth upon us? We were loathsome Creatures, overspread with the Leprosy of Original Sin; when we were cast out to the loathing of our Persons. When we were in our blood, yea, when we were in our blood, He saw us and said unto us, Live. *Admire* and *Adore* this Love, it is more than Humane. It will be the Admiration of Saints and Angels throughout the Days of ETERNITY.

3. *WE ought to be Thankful in the highest degree.* The High Praises of God should always be in our Mouths and Hearts. The Love of CHRIST is Infinitely more worth than all this World. If a Temporal Estate were assured to you, Would you not be Thankful! And will you not

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not when the Love of CHRIST has assured Heaven to you, and Eternal Life there? When *Hezekiah* had an assurance of Life for Fifteen Years granted to him, how did he Praise the LORD, and said he would do so, *All the days of his Life*? How much more ought we, since God has for the sake of *JESUS CHRIST*, assured us of an happier Life than ever any Man on Earth did enjoy, and this not for Fifteen Years, or Fifteen Thousand Years, but for Infinitely more than Fifteen Thousand Millions of Years! O say with the Psalmist, with whose Words I conclude. Psal. 103. 1, 4. *Bless the LORD, O my soul, and all that is within me, bless his holy Name. Bless the LORD, O my soul, who redeems thy life from destruction, who crowneth thee with loving kindness and tender mercies.*

Preached in Boston,
March 30. 1718.



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